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SEVENTEEN

SERMONS

Preach'd by the Reverend

Dr. John Owen:

WITH THE

DEDICATIONS at Large.

Together with the

Doctor's LIFE.

IN TWO VOLUMES.

LONDON:

Printed for, and Sold by WILLIAM and JOSEPH MARSHALL at the *Bible* in *Newgate-ſtreet.* 1720.

And likewiſe Sold by JAMES DAVISON at *Edinburgh* in *Scotland.*

Seventeen
SERMONS

Preach'd by the late Reverend and Learned

John Owen, *D. D.*

Sometime Vice-Chancellor of the Univerſity of *Oxford*, and Dean of *Chriſt-Church*.

Being all the SERMONS of his that ever were Printed: With the *Dedications* preceding each SERMON.

VOL. I.

To this Firſt Volume are prefix'd

The DOCTOR's Effigies curiouſly engraven on a Copper-Plate; And his LIFE elegantly written by an Impartial Hand: With a *Funeral Sermon* preach'd the next *Lord's-Day* after his Interment, by *David Clarkſon*, B. D. The *Inſcription* on his *Tomb-Stone* in *Latin*; And an *Elegy* in *Engliſh*. Alſo a large *Epitaph* in *Latin*, done by an Ingenious and Learned Pen.

To the Laſt Volume are added Manuſcripts of the DOCTOR's never before Printed.

The Whole Recommended by ſeveral Learned Divines.

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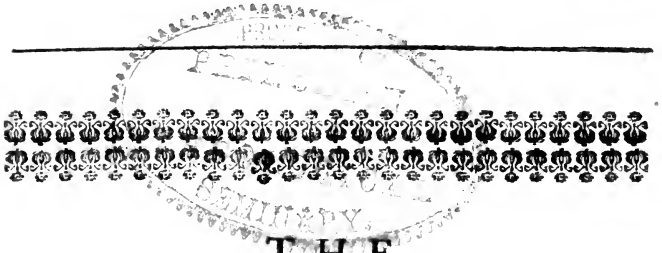
Printed for, and Sold by WILLIAM and JOSEPH MARSHALL at the *Bible* in *Newgate-ſtreet*. 1720.



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THE

THE
Bookſellers Advertiſement.

WHEREAS *William* and *Joſeph Marſhall* have been at the Expence of Printing and Publiſhing Dr. OWEN's WORKS, for above Twenty Eight Years paſt, which otherwiſe wou'd have been loſt, and no Author, Bookſeller, or Printer hath, during that time, interfered or claimed any Right or Title to the Copy of any ſingle Piece of Dr. *Owen*'s to be theirs, except thoſe of whom they purchas'd the Property: We the ſaid *William* and *Joſeph Marſhall*, the ſole Proprietors of all Dr. *Owen*'s WORKS, (as Advertis'd in the *Gazette*) as a Means to tranſmit the Writings of ſo Eminent a Divine to future Ages, have newly Reprinted ſeveral Books of the *Doctor*'s that were very ſcarce and out of Print, and do intend (God willing) to proceed in the Printing ſuch other of them as are or ſhall be difficult to be met with. And that Bookſeller or Bookſellers, or other Perſon or Perſons who hath or ſhall Infringe on our Property, by Printing, or cauſing to be Printed Dr. *Owen*'s WORKS, or any Part thereof, may be aſſured, that we ſhall Right our ſelves by due courſe of Law, or other ways do our ſelves Juſtice.

ERRATA.

EPiſtle Dedicatory to a Sermon before the Commons, *January* 31. 1648--9. Page 3. line 22. for *Proceedence* read *Procedure*. P. 233. l. 29. before *Have* add *How*. l. 30. dele *How* and add *And*. P. 234. l. 4. r. *Wickliffites*. l. 10. for *Huſſite* r. *Huſſites*. l. 11. r. *Subutraqueans*. P. 236. l. 26. r. *Franks*.

'Tis hop'd there are no other *Errata* that can give the Reader any Trouble.

THE

LIFE

Of the late Reverend and Learned

John Owen, *D. D.*

Sometime Vice-Chancellor of the

Univerſity of *Oxford*,

And Dean of *Chriſt-Church*.

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With an Account of his WORKS.

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LIFE

Of the late Reverend and Learned

JOHN OWEN, D. D.

Some time Vice-Chancellor of the

Univerſity of *Oxford*, &c.

THIS is a Subject which deſerves the beſt Pen of the Age; and 'tis truly to be lamented that none of his Reverend and Learned Brethren have attempted it long e're now: Scarce any Apology can be made for ſuch a Neglect, but either the want of regular Materials, or their too great Modeſty, which made them unwilling to undertake the Character of ſo Great a Man.

Thoſe who have perus'd his Writings, had the Happineſs to enjoy his Converſation, or ſit under his Miniſtry, will readily agree, that there have been few greater Lights in the Church ſince the Age of the Apoſtles, and that he had an uncommon meaſure of Grace as well as Learning.

Leſt Poſterity ſhou'd accuſe the preſent Age of Ingratitude to the Memory of a Perſon ſo Eminent, the following Eſſay is undertaken by one who had the Honour to know him well, and to hear him frequently; tho' he muſt confeſs, that he had not then Years and Experience enough to conceive a ſuitable Idea of the *Doctor*'s great Worth.

Nor has he been able to come at ſuch Informations as might have furniſh'd him with a methodical Series of the *Doctor*'s Life; ſo that what follows, is principally receiv'd from a Perſon of Quality, who was long Intimate with the *Doctor*, and a Member of his Congregation; with ſome Memoirs from others of the *Doctor*'s Friends, and what cou'd be collected from his own Writings, and the occaſional Characters given of him both by his Friends and Enemies.

He deſcended from an Ancient and Honourable Family in *Wales*, his Great-Great-Grandfather being *Lewis Owen* of *Dolgelly*, Eſq; Vice-Chamberlain and Baron of the Exchequer in *North-Wales*. This Gentleman was a Perſon of great Reputation and Authority in the Reigns of *Henry* VIII. *Edw.* VI. and Q. *Mary*, as appears by their Letters to him and *John Wynn ap Meredith* of *Guadir*, Eſq; in whoſe Family thoſe Letters are kept; for that Gentleman was joyn'd with him in a Commiſſion to clear that Country of Felons and Outlaws, who had very much increas'd there during the Wars betwixt the Families of *York* and *Lancaſter*.

Lewis

Lewis Owen was High-Sheriff of the County of *Merioneth*; and having gone to *Montgomery* Assizes in discharge of his Office, and to treat with the Lord of *Monthry* for a Match betwixt *John* his Eldest Son and that Lord's Daughter, he fell, in his Return, among a company of Outlaws, who Murder'd him in the Wood of *Monthry*, out of Revenge for his Proceeding against them according to his Duty. His Friends, in Justice to his Memory, rais'd a Monument on the Place where he was Murder'd, with an Inscription relating the Manner of his Death.

This Gentleman had several Sons, and the Fifth of them named *Griffith*, had a Daughter call'd *Susan*, marry'd to *Humphry Owen* a Branch of the same Family. By this Marriage *Humphry* had Fifteen Sons, and *Henry* the Youngest was Father to *John* we now treat of. *Henry* was bred a Scholar, Study'd Philosophy and Divinity at *Oxford*, was afterwards Vicar of *Stadham* in that County, and because of his strict Piety and Zeal for a Reformation of Corruptions in the Church, was branded with the Name of a *Puritan*. He marry'd——— by whom he had many Children, and liv'd in great Reputation for Piety, and Usefulness in the Ministry to a good old Age.

John his second Son, whose Life we now write, was born at *Stadham*, in 1618, and bred in Grammar Learning under *Edward Sylvester*, who taught School many Years in *All Saints* Parish in *Oxon*. *John* had such pregnant Parts, and was so diligent in his Studies, that he soon became fit for the University, and enter'd a Student in *Queen's College*, Anno 1628. He was instructed in Philosophy by Mr. *Tho. Barlow* a Fellow of that College, and commenc'd Master of Arts in 1637, when he was but Nineteen Years of Age. He study'd hard, and for several Years did not

allow himſelf above four Hours Sleep in a Night; ſo that he made a great Progreſs in Learning, and being a ſtrong well-made Young Man, he ſometimes diverted himſelf, for his Health, by Leaping, Throwing the Bar, Ringing of Bells, and other robuſt Exerciſes.

He lived in the College till he was 21 Years of Age, after which he labour'd under very remarkable Viciſſitudes for a conſiderable time. Dr. *Laud* then Archbiſhop of *Canterbury*, and Chancellor of *Oxford*, impoſed ſeveral of his Superſtitious Rites upon the Univerſity, and commanded them to be Obſerv'd on pain of Expulſion. Mr. *Owen*, tho' hitherto bred according to the Church of *England*, was not able to digeſt thoſe Impoſitions, which reduc'd him to very great Straits: It was his Worldly Intereſt to comply, but he cou'd not in Conſcience do it. The *Doctor* has writ many Pieces in Defence of his Nonconformity, but thoſe who deſire to ſee the Hinge of the Controverſy in a few Words, may find it in his Book of *Communion with God*, pag. 204. as follows.

'They (*i. e.* Believers) will *receive* nothing, *practiſe* 'nothing, *own* nothing in his *Worſhip* but what is of 'his *Appointment*: They know that from the Founda- 'tion of the World He never did allow, nor ever will, 'that in any thing the Will of the Creatures ſhou'd 'be the Meaſure of his *Honour*, or the Principle of 'his Worſhip, either as to Matter or Manner. It 'was a witty and true Sence that one gave of the 'Second Commandment, *Non imago non ſimulachrum 'prohibetur; ſed, non facies tibi*; it is a *making to our 'ſelves*, an *inventing*, a *finding out* Ways of Worſhip, 'or *Means* of Honouring God, not by him appoint- 'ed, that is ſo ſeverely forbidden. Believers know 'what Entertainment all Will-worſhip finds with 'God; *Who hath requir'd theſe things at your hands?*

'*And*

'*And in vain do ye worſhip me, teaching for Doctrines* '*the Traditions of men*, is the beſt it meets with. I 'ſhall take leave to ſay what is upon my Heart, and 'what (the Lord aſſiſting) I ſhall willingly endea- 'vour to make Good againſt all the World, namely, '☞ That *that* Principle, *That the Church hath* '*Power to inſtitute and appoint any Thing or Cere-* '*mony belonging to the Worſhip of God, either as to* '*Matter or Manner, beyond the orderly Obſervance* '*of ſuch Circumſtances as neceſſarily attend ſuch Or-* '*dinances as Chriſt himſelf hath Inſtituted*, lies at 'the bottom of all the horrible Superſtition and Ido- 'latry, of all the Confuſion, Blood, Perſecution, and 'Wars, that have for ſo long a ſeaſon ſpread them- 'ſelves over the Face of the Chriſtian World; and 'that 'tis the Deſign of a great part of the Book of 'the *Revelations* to make a diſcovery of this Truth.

'And I doubt not but that the Great *Controverſy* 'which God hath had with this Nation for ſo many 'Years, and which he hath purſued with ſo much 'Anger and Indignation, was upon this account; '*That, contrary to the Glorious Light of the Goſpel* '*which ſhone among us, the Wills and Fancies of Men,* '*under the Name of Order, Decency, and Authority* '*of the Church*, (a *Chimera* that none knew what it 'was, nor wherein the Power did conſiſt, nor in 'whom reſide) *were impoſed on Men, in the Ways* '*and Worſhip of God.* Neither was all that pretence 'of *Glory*, *Beauty*, *Comlineſs*, and Conformity that 'then was pleaded, any thing *more or leſs* than what 'God doth ſo deſcribe in the Church of *Iſrael*, *Ezek.* 'xvi. 25, *&c.* Hence was the Spirit of God in 'Prayer derided; hence was the powerful Preaching 'of the Goſpel deſpiſed; hence was the Sabbath-Day 'decry'd; hence was Holineſs ſtigmatiz'd and perſe- 'ſecuted: To what End? That Jeſus Chriſt might

'be depoſed from the ſole Privilege and Power of 'Law-making in his Church; that the *True Husband* 'might be *thruſt aſide*, and *Adulterers* of his Spouſe 'embrac'd; that *Taſk-maſters* might be appointed in 'and over his Houſe, which he never gave to his 'Church, *Eph.* iv. 12. that a Ceremonious, Pompous, 'Outward Shew-Worſhip, drawn from *Pagan*, *Judai-'cal*, and *Antichriſtian* Obſervations, might be intro-'duced; of all which there is not one Word, Tittle, 'or Iota in the whole Book of God.

There is a great deal more on the ſame Subject, for which I refer to the Book itſelf.

Theſe being Mr. *Owen*'s Principles, we are not to wonder at his Nonconformity, and that in thoſe days he was Expell'd the Univerſity. Upon this Occaſion he has ſeveral times own'd with great Sorrow, that before this time, his *Ambition* to make himſelf *conſiderable* either in *Church* or *State*, was the *chief Motive* of his Studying ſo hard; and that the *honouring of God*, or *ſerving of his Country*, otherwiſe than to make him capable of *ſerving himſelf*, had little room in his Thoughts: But it pleaſed God, about this time to form Impreſſions of his Grace and Spirit upon his Mind, which made him zealous for the Purity of Worſhip, and reforming the Corruptions of the Church.

This change of Judgment was ſoon obſerv'd by his Relations, who thereupon abandon'd him as a *Puritan*; and the *Laudean* Party was ſo exaſperated againſt him, that he was forced to leave the Univerſity.

This, with a deep Senſe of his ſinful State by Nature, threw him into a vein of Melancholy. He had many Troubles of Mind with relation to his ſpiritual State, and continu'd under them near Five Years, when it pleaſed God, as he many times own'd, with

with great Humility and Thankfulneſs, to perfect his Converſion, and *bring forth Judgment to Victory*. He was not altogether cur'd of his Melancholy when the Troubles in *Scotland*, and the Civil Wars in *England*, occaſion'd by the Impoſitions in Church and State, broke out; and he owning the Parliament's Cauſe, his Uncle by the Father's ſide, who maintain'd him at the Univerſity, being a zealous Royaliſt, was ſo angry with him, that tho' he deſign'd to have made him his Heir, becauſe he had no Children of his own, he abandon'd him, ſettled his Eſtate upon another, and dy'd without leaving him any thing.

This was a great Mortification to Mr. *Owen*, for his Father had ſo many other Children that he was able to do little for him. Thus all his aſpiring Thoughts to be conſiderable in Church or State, as they then ſtood, were daſh'd at once: But he has often own'd, to the Glory of Infinite Wiſdom and Goodneſs, that he ſaw God had made uſe of his Ambition to qualify him for future Service in another manner than what his own Natural Inclinations had propos'd.

In the mean time Providence did not forſake him; Sir *Robert Dormer* of *Aſhcot* in the Pariſh of *Great Milton*, near the Place where Mr. *Owen* was born, took him for his Chaplain, and Tutor to his Eldeſt Son; in both which reſpects he acquitted himſelf to the great Satisfaction of Sir *Robert* and his Family.

He was afterwards Chaplain to *John* Lord *Lovelace* at *Hurley* in *Berkſhire*, where he continued ſome time: And tho' that Lord was a great Royaliſt, he treated him with much Civility; but his Lordſhip going at laſt to the King's Army, Mr. *Owen* took leave of the Family, and came to *London*, where he was an utter Stranger. He took Lodgings in *Charterhouſe-*

terhouſe-Yard, where he wrote his *Diſplay of Arminianiſm*, which afterwards occaſioned his Advancement, as we ſhall hear in its place.

He was not yet quite cur'd of his Melancholy, nor fully eas'd from Troubles of Mind about his Spiritual State; but it pleas'd God to deliver him from them in the following manner, as he frequently own'd it himſelf, to the Glory of Free Grace.

He went one Lord's Day with a Friend, thinking to hear that Eminent Divine Mr. *Calamy*, but by ſome extraordinary Occaſion that worthy Perſon was hinder'd from Preaching, upon which many went out of the Church. This Diſappointment added much to Mr. *Owen*'s Trouble, and his Friend endeavour'd to carry him elſewhere to hear another Perſon of Eminence; and ſo much the rather, that it was not certain whether there wou'd be any Body at that time to ſupply Mr. *Calamy*'s Place; but Mr. *Owen* being conveniently ſeated, and too much Indiſpos'd to walk any farther, he reſolv'd to ſtay a-while longer, and if no Preacher came, to return to his Lodgings.

At laſt a Country Miniſter altogether unknown to Mr. *Owen*, as it ſeems he was to the Pariſh, came up to the Pulpit, and after a very ſerious and fervent Prayer, took for his Text theſe words, *Matt.* viii. 26. *Why are you fearful, O ye of litle faith?* The very reading of the words ſurpriz'd Mr. *Owen*, who immediately put up a ſhort Ejaculation, that God wou'd be pleas'd, by that Miniſter, to ſpeak to his Condition. His Prayer was graciouſly heard; for Providence ſo order'd it that the Miniſter rais'd and Anſwer'd thoſe very Objections which Mr. *Owen* had commonly form'd againſt himſelf; and what was remarkable, he manag'd them in the ſame Method which Mr. *Owen* had frequently done in his own Mind,

Mind, tho' without Effect: But it pleaſed the Gracious God ſo to bleſs this Sermon to him, tho' otherwiſe a plain, ordinary, familiar Diſcourſe, that it reſolv'd his Doubts, quieted his Conſcience, and laid the Foundation of that Spiritual Peace and Comfort which he afterwards enjoy'd during the Courſe of his Life.

This appear'd to have been by the immediate Direction of Heaven; for Mr. *Owen* cou'd never hear of the Miniſter's Name, nor where he liv'd, tho' he made the moſt diligent Enquiry.

Thus the Great Maſter of Aſſemblies thought fit to prepare this Eminent Perſon for his future Work in the Miniſtry. He pull'd down his natural Ambition, humbled him under his own Mighty Hand, and laid the Foundation deep, anſwerable to that high Superſtructure of Grace which He afterwards rais'd upon it. He throughly convinc'd him, that the higheſt Degree of Humane Learning and Oratory, ſignifiy'd little towards building up the Saints in their moſt holy Faith, without the concurring Influences of the Holy Spirit; and that however skilful the *Planter* and *Waterer* may be, the Increaſe muſt come from God alone, who miniſters Seed to the Sower, and gives a Bleſſing with it.

This was a very convincing and ſeaſonable Caution for ſuch a one as Mr. *Owen*, who had ſo large a meaſure of natural and acquir'd Abilities, not to Value himſelf upon them, but to let him ſee the Vanity of his Ambition to make himſelf Conſiderable in the Church by his indefatigable Study; for he was hereby taught, that it was not *the inticing Words of Man's Wiſdom, but the demonſtration of the Spirit and of Power, that cou'd make a ſucceſsful Preacher*, 2 Cor. ii. 4.

OF

Of this Mr. *Owen* was ſo fully ſenſible, that tho' he was one of the moſt Learned Men of the Age, he always ſtudied Plainneſs in his Sermons, contented himſelf with his Natural Maſculine Stile, and neither affected pompous Oratory, nor to embelliſh his Diſcourſes with Humane Reaſon, of which he was ſo great a Maſter, but conſider'd that 'twas his Duty to deliver the Mind of God to his Hearers, and therefore founded his Sermons upon the Divine Oracles, which made him an Awful, Serious, Spiritual and Succeſsful Miniſter.

But not to anticipate his Character, I purſue his Hiſtory. His *Diſplay of Arminianiſm* above-mention'd, did ſo much advance his Reputation, that *March* 2d. 1642. the Committee of the Houſe of Commons for *Regulating the Printing and Publiſhing of Books*, Order'd it to be Printed. 'Twas Dedicated by himſelf, *To the Right Honourable the Lords and Gentlemen of the Committee for Religion:* And in his Dedication he takes Notice of its having been affirmed in Parliament, that the Introduction of *Arminianiſm* among us, was the Iſſue of a *Spaniſh* Conſultation. On this Occaſion he mentions a Letter from *Zanchius* to *Holderus* one of his Correſpondents, wherein that Learned and Excellent Perſon tells him, That upon the Death of the Cardinal of *Lorrain*, there was found in his Study a Liſt of the Names of ſeveral *Lutheran* Doctors and Miniſters in *Germany*, who had Annual Penſions aſſign'd them by the Cardinal, that they might take Pains to oppoſe the *Calviniſts*, and ſo by cheriſhing Diſſention among the People, reduce them again to *Popery*.

As this Learned Piece drew the Hatred of the *Laudean* Party upon Mr. *Owen*, it rais'd his Character ſo much among thoſe who were for preſerving our Religion and Liberties, that he was quickly taken No-

tice

tice of by the Committee for *Purging Scandalous Miniſters out of the Church*; ſo that Mr. *White* Chairman of the Committee ſent for him, and he was by them recommended to *Fordham* in *Eſſex*, where he preach'd for ſome time, 'till it was thought fit to promote him to a Poſt where he might be more Uſeful. We find, that in 1644, he publiſh'd a Book in *Quarto*, call'd *The Duty of Paſtors and People Diſtinguiſhed.* This was approv'd by the Reverend Mr. *Joſeph Caryl*, and allow'd to be Printed, as written with much clearneſs of Judgment, and moderation of Spirit. Mr. *Owen* Dedicated this Book to Sir *Edw. Scot* of *Scots-Hall* in *Kent*, who had been his great Friend, and profer'd him an Eccleſiaſtical Preferment then Vacant, and in his Gift. The Deſign of this Book was, That the Sacred Calling of the Miniſtry might retain its Ancient Dignity, and the People of God not be depriv'd of their Chriſtian Liberty. Here Mr. *Owen* declar'd himſelf to be for a Medium betwixt Hierarchical Tyranny and Democratical Confuſion. He wrote againſt Mens taking upon them ſolemnly to preach the Word, or undertaking any formal Act properly belonging to the Miniſtry, without Authority from the Church. On the other hand, he declar'd himſelf againſt abridging People of the Liberty of private Conference and Prayer, provided they did not ſeparate from the true Publick Worſhip and deſpiſe their Brethren and Miniſters. At the Concluſion of this Piece, he takes Notice, that he had the Judgment and Practice of the whole Church of *Scotland* on his ſide, who, by an Act of their Aſſembly in 1641, commanded *Godly Conference at all occaſional Meetings*, as the Word of God had commanded it, provided none invade the Paſtor's Office to preach the Word, who are not thereunto call'd by God and his Church.

This

This is Proof ſufficient that Mr. *Owen* was none of thoſe Sectarians who were for deſtroying the Order of the Miniſtry, and allowing any one that pleas'd to invade the Pulpit under the Notion of Gifted-Brethren.

Mr. *Owen*'s Reputation encreaſed daily, ſo that the next Account we have of him, is, that in *April* 1646 he was employ'd to preach a Faſt-Sermon before the Houſe of Commons, which he did from *Acts* xvi. 11. and annex'd to it a ſhort Defenſative about Church-Government, (with a Country Eſſay for the Practice of Church-Government there) Toleration, and Petitions about thoſe Things. He was frequently afterwards employ'd to preach before the Parliament, on ſuch ſolemn Occaſions, as low as 1659, which appears by the Titles of his Books and Sermons ſubjoined to this Account of him.

We find that after he left *Fordham* in *Eſſex*, he was ſettled Miniſter at *Coggeſhall* in the ſame County, in 1647, where he publiſh'd his Book Intituled *Salus Electorum Sanguis Jeſu*, which was Licens'd by *John Cranford*, Jan. 22. 1647, and Printed in 1648. He Dedicated this Book to *Robert* Earl of *Warwick*, wherein he takes notice of his Lordſhips undeſerv'd and undeſir'd Favour in Opening the Door to him there; adding, that he was fully reſolv'd to own no other Eſteem among the Sons of Men, but what ſhould be accounted due, be it more or leſs, to the diſcharge of his Duty to his Maſter Jeſus Chriſt. To this Treatiſe are prefix'd two Atteſtations by two Reverend Miniſters; the one is by Mr. *Stanley Gower*, who ſays, 'the Reverend and Learned Author had 'received Strength from God like another *Sampſon*, 'to pull down the rotten Houſe of Arminianiſm upon 'the Heads of thoſe Philiſtines who wou'd uphold it. The other is by Mr. *Richard Byfield*, who declares 'that

'that he knew not the Author either by Name or Face, 'but the Book being deliver'd to him for peruſal, 'he read it with Delight and Profit; with Delight, 'in the Clearneſs and Fulneſs of the Arguments, and 'the Candour of the Language; with Profit, in the 'Vindication of Abus'd Scriptures, the Opening of 'Obſcure Places, and chiefly in Diſcloſing the Hidden 'Myſtery of God and the Father, and of Chriſt, 'in the Glorious and Gracious Work of Redemption; adding, 'that the Glory of each Perſon in the Unity 'of the Godhead, about that Work, was diſtinctly 'held forth in the Book with ſhining Splendour, the 'Error of the *Arminians* ſmitten in the Jaw-bone, and 'the Broachers of it bridled with Bit and Curb.

We have no further Account of Mr. *Owen*'s publick Appearances, except his Sermons before the Parliament, and other Treatiſes mention'd in the Catalogue ſubjoyn'd, 'till *Septemb.* 1650, when the then Government thought fit to ſend him with their Army to *Scotland*. In this Journey he preach'd a Sermon at *Berwick*, and another at *Edinburgh*, which were both printed, as appears by the Catalogue.

His Behaviour there was ſo acceptable to thoſe in Power, that in *March* following he was made Dean of *Chriſt-Church* in *Oxford*; and *Oliver Cromwell* being Chancellor of that Univerſity, and then in *Scotland*, which made it troubleſom for the Univerſity to addreſs themſelves to him about their Affairs, he thought fit, by an Inſtrument dated *Octob.* 16. 1652. to Commiſſionate, Appoint, and Delegate *John Owen* Dean of *Chriſt-Church*, with Dr. *John Wilkins* Warden of *Wadham-College*, Dr. *Jonathan Goddard* Warden of *Merton-College*, *Thomas Goodwin* Preſident of *Magdalen-College*, and *Peter French* Prebendary of *Chriſt-Church*, or any three or more of 'em, to take into Conſideration all and every Matter of Diſpenſation, Grant, or Con-

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firmation whatſoever which requir'd his Conſent as Chancellor of the Univerſity. At the ſame time, he delegated his Power of Hearing and Determining College Differences, to the Vice-Chancellor, and Heads of Houſes, for ſix Months.

It appears that Mr. *Owen* was ſoon after made Vice-Chancellor of the Univerſity; for it is recorded there, That on *Dec.* 23. 1653, *John Owen* Dean of *Chriſt-Church* and Vice-Chancellor of the Univerſity was diplomated *D. D.* That his *Diploma* was dated the 22d, and read and ſeal'd in Convocation the Day after.

About this time, Dr. *Owen*, as we muſt henceforth call him, was Importun'd by the Univerſity to publiſh his *Diatriba de Juſtitiâ Divinâ* againſt the Authors of the *Racovian* Catechiſm, and particulary *John Crellius*, and *Socinus* himſelf. In the Preface to the Reader, he takes notice that he was but juſt return'd from the farthermoſt Parts of the Iſland, and likewiſe from Foreign Countries, whither he had been ſent for the ſake of the Goſpel; and that his ſtate of Health was not good. This he urges as a Reaſon why nothing *extraordinary* was to be expected from him, in this Performance. He Dedicated this Book to *Oliver Cromwell*, and takes notice of his being advanc'd to the Poſt of Vice-Chancellor by his Means. But as he ſpeaks very modeſtly of himſelf, and his Book, he abſtains from thoſe fulſom Commendations which it is uſual for Authors to give their Patrons, eſpecially when ſo high in Power.

The *Doctor* had before this been made one of the Commiſſioners for Planting of Churches, and in 1654 was elected Burgeſs for the Univerſity, but did not ſit long in Parliament.

That ſame Year, he publiſh'd his Book, Intituled, *The Doctrine of the Saints Perſeverance*, in Anſwer

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to Mr. *John Goodwin*'s Diſcourſe, Intituled, *Redemption Redeem'd*. In the Preface to this Book, the *Doctor* gives a ſuccinct Account of the Judgment of the Antients in that Point; and has a Diſcourſe touching the Epiſtles of *Ignatius*, and the Epiſcopacy in them aſſerted; with ſome *Animadverſions* on Dr. *Henry Hammond*'s Diſſertations on that Subject. In this Preface Dr. *Owen* diſcovers a great deal of Learning, and proves that the ſaid *Epiſtles*, if at all Genuine, are baſely Interpolated; and that even as they are, they make nothing for that Epiſcopacy which Dr. *Hammond* contended for. He further proves this from the Genuine Epiſtle of *Clemens Romanus*, one of the moſt ancient and valuable Pieces we have left: And alſo takes notice of that Counterfeit Piece charg'd upon *Clemens*, and call'd *The Apoſtles Conſtitutions*, which may be worth the Reader's View, ſince a late Author has had the Boldneſs to publiſh them to the World as Genuine, and of equal Authority with the Scriptures.

In 1655 the *Doctor* publiſh'd his *Vindiciæ Evangelicæ* againſt *Biddle* and other *Socinians*, and ſome perverſe Expoſitions and Interpretations of the Scripture by *Hugo Grotius*, in his *Annotations* on the Bible, concerning the Deity and Satisfaction of *Jeſus Chriſt*. He Dedicated this Book to the then Council of State, and adds another Epiſtle Dedicatory to the Heads and Governors of the Colleges, Halls, *&c.* of *Oxford*.

This *Biddle* was a Maſter of Arts of that Univerſity, and in 1654 had publiſh'd two Catechiſms in *Engliſh*, full of *Socinianiſm* and other groſs Errors; which gave ſome Foreign Divines occaſion to ſay, That *Socinianiſm was favour'd by the Government*, and had fix'd its *Metropolitical Seat in England*. *Biddle*'s Books being complain'd of to the Council, they ſent for the *Doctor* and requir'd him to Anſwer them.

He was ſurpris'd at their Requeſt, and endeavour'd to excuſe himſelf, becauſe of his many Employments in the Univerſity and elſewhere, but was obliged to obey.

I hope the Publick will excuſe my being ſomewhat large on the Account of this Work, becauſe the Subject is agen become the Controverſy of the preſent Day.

The *Doctor*, after the *Dedication*, adds a *Preface* to *thoſe that labour in the Word and Doctrine*, in *England*, *Scotland*, and *Ireland*, with all that call upon the Name of *Jeſus Chriſt*; wherein he makes an Apology, that ſo mean a Perſon (as he was pleas'd to call himſelf) ſhou'd thus Addreſs them, and deſires they wou'd aſcribe it to the Meſſage he brings, and the Buſineſs he comes about. In this Preface he diſcovers extraordinary Knowledge of Eccleſiaſtical Hiſtory, and of the Errors that had troubled the Church about the Trinity, eſpecially the Deity of Chriſt, his Perſon and Natures, from the time of *Simon Magus* to that day, and particularly of the *Arians* and their Subdiviſions; and gives an account of their Craft, Diſſimulation, Perjuries, Cruelty, and particularly of their ſigning Orthodox Confeſſions, and renouncing the oppoſite Errors by Name, tho' ſtill they carry'd them on. He gives a very ſtrange Inſtance of this by one *Statorius* in *Poland*, in 1562; and upon that Occaſion takes Notice, That he had too much Ground to believe that thouſands of the ſame Judgment, did, by the like Diſſimulation, live and enjoy many Advantages, both in the Papacy, and among the Reformed Churches.

Blandatra diſſembled in like manner, and ſign'd an Orthodox Confeſſion in *Poland*, by which he procur'd his Accuſers to be ill looked upon, and yet carry'd on his Hereſy, but was at laſt overtaken by

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the Divine Vengeance, and found dead in his Bed, with his Neck broke, no body knew how. *Socinus* obſerving that this Judgment of God upon him might hurt their Cauſe, gave out that he had turn'd *Jeſuite*, and was Strangled by a Kinſman whom he had made his Heir and Succeſſor, that he might the ſooner poſſeſs his great Eſtate.

The *Doctor*, in the ſame *Preface*, takes notice of the Craft of thoſe Men in deceiving People, by telling them, that the words *Trinity*, *Perſon*, *Eſſence*, *Hypoſtatical Union*, *Communication of Properties*, and the like, were not to be found in Scripture, and therefore ought to be abandon'd: But they were recover'd by the Advice of *Beza*, who told 'em, that tho' the Words were not of abſolute neceſſity to expreſs the Things themſelves to the Minds of Believers, yet they were ſo to defend the Truth againſt the Oppoſition and Craft of Seducers.

Even *Socinus* himſelf was more Ingenuous in his Diſputations with *Francis David* about the Adoration of *Chriſt*, and proves that this is not to objected to Men; that the Doctrine they aſſert, is not contained in Scripture in ſo many words; ſeeing 'tis ſufficient that the Thing itſelf pleaded for is contained therein; and he Inſtances in the Caſe of the *Anthropomorphites*, whoſe Doctrine all Chriſtians condemn, tho' they have the words of ſome Texts for 'em, and fairly owns that thoſe of his ſide, by arguing that the words *Perſon and Eſſence* were not in Scripture, render'd their Cauſe ſuſpected, ſince their Adverſaries believ'd the things therein to be contain'd.

The *Doctor* obſerves, that no one Aſſembly in the World ever ty'd up their Members to a *Form of Confeſſion* compos'd of the bare Words of the Scriptures in the Order wherein they are there placed: If we profeſs to believe that Chriſt is *God bleſſed for ever*;

and the *Socinians* tell us *'tis true, but he is a God by Office, not by Nature*; is it not Lawful for us to ſay, *Nay, but he is God of the ſame Nature, Subſtance, and Eſſence with his Father?* If we ſhall ſay that *Chriſt is God one with the Father*, and the *Sabellians* tell us *true, they are every way one and in all reſpects, ſo that the whole Deity was Incarnate*; is it not Lawful for us to tell them, that *tho' he be One in Nature and Eſſence with his Father, yet he is diſtinct from him in Perſon?*

The *Doctor* alſo takes Notice of others of their Engines to deceive the People, *viz.* They gave out, that the Things themſelves were not ſo neceſſary as ſome ſuppos'd; that a Man may be Sav'd tho' he did not believe the Doctrine of the *Trinity*, the Satisfaction of Chriſt, *&c.* ſo that he does but live holily, and yield Obedience to his Precepts; and that 'tis Madneſs and Folly to break Love and Communion about ſuch Differences. He likewiſe obſerves, that *Biddle* inveigh'd againſt Catechiſms conceiv'd in any other than Scripture Expreſſions; and that he compos'd his own Catechiſms in ſuch, but ſo fraudulently, that he quoted the Texts only by halves, and commented upon them by his Queſtions ſo as to ſupport his own blaſphemous Principles, tho' at the ſame time he pretended to be againſt Human Expoſitions of Scripture: And the *Doctor* very judiciouſly obſerves, in oppoſition to *Biddle*, that St. *Paul* ſpoke the Subſtance of what was in the Prophets, but did not always juſt uſe their Expreſſions.

The *Doctor* does likewiſe in this Book attack Dr. *Hammond*'s Defence of *Grotius*, and gives ſeveral Inſtances of the latter's Expoſitions of the Scripture, to prove that he was both *Socinian* and *Papiſt*, and among other things to this purpoſe, he Quotes a Letter from *Grotius* to *Dionyſius Petavius* the Jeſuit.

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This Book concludes with an *Appendix* of the Death of Chriſt, and of Juſtification; wherein the *Doctor* Vindicates what he had formerly ſaid concerning them, from the *Animadverſions* of Mr. *Richard Baxter*, and clears himſelf from the Aſperſions of *Antinomianiſm* caſt upon him by that Author. In ſhort, it may be juſtly ſaid of this Book, that 'tis a valuable Store-houſe of Arguments againſt *Socinians*, *Arians* and *Arminians*.

The next Book of the *Doctor*'s that we have any Account of, is, *A Review of the Annotations of Hugo Grotius*, in reference unto the Doctrine of the Deity and Satisfaction of Chriſt, which was Printed at *Oxford* in 1656. but not having the Book I can give no further Account of it.

The next he publiſh'd was a Book upon *Schiſm*, Printed at *Oxon.* in 1657. wherein he diſcovers and conſiders the true Nature of it, with reference to the then Differences of Religion. 'Tis a very Learned and Solid Piece, and well worth the Reader's peruſal, conſidering what a Noiſe we have had of late Years about *Schiſm*. Here the Doctor diſcovers himſelf to be far from a narrow or cenſorious Spirit, and ſays, *pag*, 223. 'The Rulers, Governors, Teachers, and 'Body of the People of this Nation of *England*, ha-'ving by Laws, Profeſſions, and publick Proteſtations, 'caſt off the Tyranny, Authority, and Doctrine of 'the Church of *Rome*, with its Head the Pope, and 'joyntly aſſented unto, and publickly profeſſed the 'Doctrine of the Goſpel, as expreſs'd in their *publick* '*Confeſſion*, variouſly Atteſted and Confirm'd, decla-'ring their Profeſſion by that *publick Confeſſion*, 'preaching, Laws and Writings ſuitable thereto, may 'alſo be called, on a good Account, the Church of '*England*. In this Sence we profeſs our ſelves Mem-'bers of the Church of *England*, as profeſſing and ad-

'hering to that Doctrine of Faith in the Unity of 'it which was here eſtabliſh'd and declar'd: —— In 'this Sence I ſay, we ſtill confeſs our ſelves Mem- 'bers of the Church of *England*; nor have we made 'any Separation from it, but do daily labour to im- 'prove and carry on the Light of the Goſpel which 'ſhines therein, and on the account whereof it is re- 'nown'd in the World.

In 1658 he publiſh'd a *Defence* of Mr. *John Cotton*, from the Imputation of *Self-Contradiction*, caſt on him him by Mr. *Dan. Cawdrey*, written by himſelf not long before his Death; to which Dr. *Owen* prefix'd an Anſwer to a late Treatiſe of the ſaid Mr. *Cawdrey*, about the *Nature of Schiſm*.

In this Piece he ſhews, that Mr. *Cotton* and himſelf were miſtaken; and he ſays, that the Government of the Church is mix'd of a Monarchy, an Ariſtocracy, and a Democracy. In regard of Chriſt the Head, the Government of the Church is Soveraign and Monarchical. In regard of the Rule by the *Presbytery*, it is Stewardly and Ariſtocratical. In regard of the Peoples Power in Elections and Cenſures, it is Democratical.

In 1659 he publiſh'd a Book at *Oxford*, of the *Divine Original Authority, Self-Evidencing Light and Power of the Scriptures:* Alſo a Vindication of the *Purity* and *Integrity* of the *Hebrew* and *Greek* Texts, in ſome Conſiderations on the *Prolegomena* and Appendix to the late *Biblia Polyglotta*, and ſome Exercitations about the Nature and Perfection of the Scriptures, the Right of Interpretation, and Internal Light of Revelation; but not having the Book, I can ſay no more of it.

We have ſeen the *Doctor* for a conſiderable time in great Eminency and Reputation, and muſt now come to another Scene of his Life, which made him much

much leſs in the Eye of the World, tho' his Character ſtill grew brighter with Good Men: The Notes I have concerning him, ſay, that he was remov'd from being Vice-Chancellor of the Univerſity in 1657. which I take to be a Proof that he did not throughly approve of *Oliver*'s Meaſures. And in 1659 he was remov'd from being Dean of *Chriſt-Church*. The Authors who mention theſe things tell us nothing of the Reaſons, but there's ground to believe that both proceeded from ſome Change in the Times; for we are told he was remov'd from the Deanry ſoon after *Richard Cromwell* was made Protector, when things were haſtning to a Criſis; which prov'd very calamitous to ſuch as the *Doctor*, who cou'd not comply with that Conformity to the Church of *England* which was afterwards requir'd.

The next account we have of him, is from Dr. *Calamy*'s 2d *Vol.* of the Ejected Miniſters, *pag.* 54. where he ſays, That when Dr *Owen* was laid aſide here, he had ſome Thoughts of going to *New England*, where he was invited to the Government of their Univerſity; but was ſtopp'd by particular Orders from K. *Charles* II. He has no Account of the Reaſons; but it is probable that it proceeded from ſome pretence of Reſpect; for Mr. *Humphreys*, in his Character of the *Doctor*, ſays, he was ſometimes favour'd with that Prince's Converſation; and I am inform'd by one of the *Doctor*'s Relations, that King *Charles* II. offer'd him a Biſhoprick: But no Worldly Honour or Advantage cou'd prevail on the *Doctor* to change his Principles.

Dr. *Calamy* ſays further, that Dr. *Owen* was invited to be a Profeſſor of Divinity in the *United Provinces*, but refuſed it.

Theſe Inſtances are enough to ſhew the general Eſteem which the *Doctor* had deſervedly acquir'd at Home and Abroad for his Piety and Learning.

After the Nonconformiſt Miniſters were Ejected, the *Doctor* retir'd to his own Houſe at *Stadham*, where he ſometimes Preach'd; and he came afterwards to *London*, where he had a very numerous Congregation in *Leadenhall-ſtreet*, of which ſeveral Perſons of Quality were ſtated Members.

Here he ſucceeded the Learned and Reverend Mr. *Joſeph Caryl*; and afterwards publiſh'd an Epiſtle to ſome of the laſt Sermons of that Worthy Perſon, Intituled *The Nature and Principles of Love*. In this Epiſtle he takes Notice of ſeveral ſcandalous Forgeries put upon himſelf by one of the ſlanderous Writers of that time, and particularly as if he had compos'd or ſubſcrib'd a Paper publiſh'd about 1658, containing the Propoſals and Deſires of the Subſcribers with reſpect to Publick Affairs. Upon which that Libeller thought he had obtain'd a mighty Advantage, by finding the Letters of the *Doctor*'s Name ſet to it, rag'd, challeng'd, and triumph'd in a peculiar manner. The *Doctor* ſays, he had juſt Reaſon to believe that the Libeller knew the Paper was none of his; 'and *indeed*, ſays he, *I had no concernment in it*; 'for as the things contain'd in it were directly con-'trary to my known and avow'd Principles both 'then and now, ſo it was always notoriouſly known 'that it was another Perſon, who without any For-'gery us'd that Name, whoſe Subſcription it was, as 'will be acknowledg'd by the Survivors of the Sub-'ſcribers. I confeſs, when the Paper itſelf was firſt 'brought to me, as it was by a Learned Perſon 'now in the Univerſity, I expreſſed ſome Indigna-'tion againſt it, as ſuppoſing that I had been dealt 'withal then, as I had been of late, by putting my Name

'unto

‘ unto what I was no way concern'd in: But quickly
‘ hearing that he who had ſubſcribed that Name had
‘ right ſo to do, it being his own as well as mine,
‘ (tho' I find ſince alſo that there was in it ſome
‘ intention to deceive) I gave neither him nor my
‘ ſelf any trouble about it.

This and other injurious Reflections thrown upon the *Doctor* by one *Vernon*, Sir *Roger L'Eſtrange*, and *Anthony à Wood*, are ſufficiently confuted by the Eſteem which we find King *Charles* II. profeſs'd for him, as above.

Tho' the *Doctor* was laid aſide from Preaching publickly, by the Civil Authority, he did not ceaſe to improve his Talent in Defence of his Principles, and the Fundamental Doctrines of the Goſpel, that were afterwards controverted; for we find that ſoon after, *viz.* in 1662, he publiſh'd a Diſcourſe concerning *Liturgies*, and their Impoſitions; but not having the Book, I can ſay no more of it.

That ſame Year he publiſh'd Animadverſions on a Book call'd *Fiat Lux*, or *A Guide in Differences of Religion betwixt Papiſt and Proteſtant, Presbyterian and Independant*. The Author of this Piece was a *Papiſt*, and laid hold of the Diviſions then reigning among the Proteſtants of this Nation, and ſo lately heightned by the Act for *Uniformity*, and the Ejection of the *Nonconformiſts*, to plead for Moderation, to aggravate Diſputes among Proteſtants; to blame thoſe who Perſecuted the *Nonconformiſts*, to throw Reflections on on both ſides; and under this Diſguiſe to bring 'em all back to the Church of Rome. The *Doctor* was requeſted by ſeveral Perſons of Honour, to Animadvert upon it, becauſe the Author not only fell foul upon all Proteſtants and their Religion, but endeavour'd to ſhake the Foundations of the Holy Scripture. The *Doctor* did this with a great deal of Candour,

dour, and not meddling with the Differences of Proteſtants among themſelves, defended our Religion in General.

The *Doctor*'s Animadverſions brought an Anſwer from the Author by way of an Epiſtle, which occaſion'd the *Doctor* to write a Vindication of his Animadverſions, wherein he diſcuſs'd the Principles of the *Roman* Church, as to Moderation, Unity, and Truth; with ſeveral important Controverſies concerning the Rule of Faith, Papal Supremacy, the Maſs, Images, *&c.* This Book was Licens'd in 1663, by the Biſhop of *London*'s Chaplain, and the *Doctor* ſet his own Name to it, which he had not done to the Animadverſions. The Author of *Fiat Lux* finding himſelf worſted by Argument, reflected upon the Author of the Animadverſions, as one who had been 'a part of that diſ-'mal Tempeſt which overbore all before it, not only 'Church and State, but Reaſon, Right, Honeſty, all 'true Religion, and even Good-nature too. This, no doubt, occaſion'd the *Doctor* to put his Name to the Vindication; wherein, after a very ſmart and Chriſtian Rebuke to the Author, he Anſwers thus, *p.* 12. 'To deliver you, if it may be, from the like Miſ-'carriages for the future, let me inform you, that 'the Author of the Animadverſions is a Perſon *who* '*never had a Hand in, nor gave Conſent unto the rai-*'*ſing of any War in theſe Nations, nor unto any Po-*'*litical Alteration in them; no, not to any one that* '*was among us, during our Revolutions*: But he acknowledg'd that he liv'd and acted under them the things wherein he thought his Duty conſiſted, and challengeth all Men to charge him with doing the leaſt Perſonal Injury unto any, profeſſing himſelf ready to give Satisfaction to any one that can juſtly claim it.

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The Scene being thus chang'd, Dr. *Owen*, inſtead of being countenanced by Authority, is oblig'd now to become an humble Petitioner for Liberty of Conſcience to himſelf and his Brethren; and therefore in 1667 he publiſh'd a Treatiſe which he call'd a *PeaceOffering*, in an Apology and humble Plea for Indulgence and Liberty of Conſcience. And that ſame Year he publiſh'd another Piece, Intitul'd, *Indulgence and Toleration conſider'd.* This came ſo much the better from the *Doctor*, becauſe when he had Authority on his ſide, he never was for impoſing upon the Conſciences of others, but for leaving all Men to Worſhip God in that way which in their own Minds they thought beſt.

In the mean time he was ſo far from being wholly taken up in Controverſies, that he ſtill kept in view the principal End of his Calling, which was the advancement of Piety in the World, without reſpect of Perſons or Parties. And next Year he publiſh'd an excellent Practical Piece, Intitul'd, *The Nature, Power, Deceit, and Prevalency of the Remainders of Indwelling Sin in Believers.*

As a full Proof of his Concern for the Chriſtian Religion in General, in Oppoſition to its Enemies of every ſort, he publiſh'd that ſame Year his *Exercitations* on the Epiſtle to the *Hebrews*; with an *Expoſition* on the two firſt Chapters of that Epiſtle. The Value of that Work, and of the ſucceeding Parts, are ſo well known in the Church of God, that we need ſay little of them, for they are admir'd by all Men of Learning, but eſpecially by ſuch as have their Senſes exerciſed to diſcern betwixt Good and Evil. This Work he Dedicated to Sir *William Morrice*, one of King *Charles* the Second's Privy Council, and Principal Secretaries of State; which ſhews that the *Doctor* was in great Eſteem by Men of the Firſt Rank, tho' oppoſite to him in Practice and Principle,

as

as a Diſſenter. In this Dedication, which carries the ſame Character of Modeſty that appears in all the *Doctor*'s Writings, he takes notice of Sir *William*'s candid Eſteem of ſome former Endeavours of that kind; and that this and ſome other Treatiſes, had, by his Favour, receiv'd Warrant to paſs free into the World. Theſe Learned *Exercitations* met with a General Acceptance; nor indeed cou'd they fail of it by any who had the Intereſt of the Chriſtian Religion at Heart; for here the *Doctor* vindicates the Canonical Authority of that Epiſtle againſt the *Jews*, and other Enemies of Chriſtianity, with ſo much Strength from Scripture, the Authority of the Antients, and Reaſon, as thoſe who are Enemies to the Deity of the Son of God, never have been, nor ever will be able to Anſwer.

The *Doctor* going on from Strength to Strength, did, in 1669, publiſh a Practical Expoſition on the 130th *Pſalm*; wherein the Nature of the Forgiveneſs of Sin is declar'd, the Truth and Reality of it aſſerted, and the Caſe of a Soul diſtreſs'd with the Guilt of Sin, and reliev'd by a diſcovery of Forgiveneſs with God, is at large diſcours'd. This Piece is ſo Spiritual, and relates ſo much to the Experimental part of Chriſtianity, that it ſhews the *Doctor* to have been a great Chriſtian as well as a Divine, and has accordingly obtain'd a due Eſteem among all thoſe who are Chriſtians in earneſt.

Such was the Unhappineſs of the Times, that the *Doctor* was ſoon diverted from thoſe ſerious Studies by *the Eccleſiaſtical Polity* writ by *Parker* afterwards Biſhop of *Oxford*, who, every one that has read his Writings, muſt own, had a great deal more of Wit and Learning than Religion, to which he was an abſolute Stranger: But the *Doctor* did handſomely expoſe him, by an Anſwer, call'd *Truth and Innocency Vindicated*;

dicated; to which he was never able to make any ſatisfactory Reply.

The *Doctor* quickly return'd to a Subject more becoming his Gravity, Piety and Learning, and that ſame Year publiſh'd his *Brief Declaration and Vindication of the Doctrine of the Trinity, and the Perſon and Satisfaction of Chriſt*, which were then violently oppoſed by the licentious Writers of thoſe Times. This ſmall Piece has met with ſuch an univerſal Acceptance by true Chriſtians of all Denominations, that the *Seventh Edition* of it was lately publiſhed; ſo that we need ſay no more of it.

How the *Doctor* ſpent his ſucceeding Years, and what his Endeavours were for promoting Peace among Proteſtants of all Denominations, and ſerious practical Religion, appears ſo plain by the Catalogue of his Works ſubjoin'd, that we need only refer the Reader to it. Thoſe Pieces are ſo common and well known, that there's no occaſion to inſiſt upon a Character of 'em; only I think my ſelf oblig'd, in Vindication of his Memory, from being a Perſon of a narrow Spirit, to add, that by his Book Intitul'd, *An Inquiry into the Original, Nature, Power, Order, and Communion of Evangelical Churches: With the true Nature of a Goſpel-Church, and its Government*; Printed after his Death, in 1689, he diſcovers quite the contrary, and there Learnedly proves, that our Lord, in his Infinite Wiſdom, hath conſecrated his Churches in ſuch a State and Order, as wherein none of 'em are able of themſelves always, and in all Inſtances, to attain all the Ends for which they are appointed, with reſpect unto the Edification of the Church Catholick: Therefore he believ'd that the mutual Communion of particular Churches among themſelves, in an Equality of Power and Order, tho' not of Gifts and Uſefulneſs, is the only way appointed by our Lord *Jeſus Chriſt*,

Christ, after the Death of the Apostles, for attaining the general Ends of all particular Churches, which is the Edification of the Church Catholick in Faith, Love, and Peace.

He adds, 'That the Union of Churches consists in 'their Relation unto God, as their Father, and unto 'Christ as their only immediate Head of Influence 'and Rule, with a participation of the same Spirit 'in the same Faith and Doctrine of Truth, the same 'kind of Holiness, the same Duties of Divine Wor'ship; especially the same Mysteries of Baptism and 'the Supper; the Observance of the same Rules or 'Commands of Christ in all Church Order, with 'mutual Love, effectual, to all the Ends of their 'Being and Constitution, or the Edification of the 'Church Catholick.

'The Primitive Church, *says he*, provided for 'Communion in Faith by Creeds and Symbols, or 'Confessions of Faith, as is very well known; but 'these things coming to be abus'd, there is nothing 'requir'd unto the Commnion of all Particular Chur'ches in the World, but a Belief of the Scriptures to 'be the Word of God, with a profess'd Assent to all 'the Divine Revelations therein contain'd, provided 'that no Error be receiv'd that is contrary to the prin'cipal or fundamental Doctrines of it; for tho' any So'ciety of Men shou'd profess the Scripture to be the 'Word of God, and avow and consent unto the 'Revelations therein made, yet by the concep'tions of their Minds and misunderstanding of 'the Sence of the Holy Spirit therein, they may 'embrace and adhere unto such Errors as may cut 'them off from all Communion with the Catholick 'Church in Faith, such as the denial of the Trinity, the 'Incarnation of Christ, and his Divine Person, or Of'fices, the Redemption of the Church by his Blood,

'and

'and the neceſſity of Regeneration by his Spirit. He 'ſays further, That People may cut themſelves off 'from the Communion of the Catholick Church, by 'making Traditions equal to the Written Word; 'by giving another Head to the Church; by adding 'another Sacrifice than what he hath offered; or 'by confining the Church to a Party.

This Treatiſe deſerves the ſerious peruſal of the Profeſſors of Chriſtianity in the preſent Age. The *Doctor* adds, 'That Particular Churches have a Communion 'unto their mutual Edification, by Advice in Synods 'or Councils, which are the Meetings of divers 'Churches by their Meſſengers or Delegates, to con'ſult and determin ſuch Things as are of common 'Concernment by Virtue of this Communion. The 'neceſſity of this, *ſays he*, is evident from the Light 'of Nature. Churches have all one and the ſame 'Authority of Inſtitution, and the ſame Rule and 'Order of Worſhip: *No Church is ſo Independent, 'that it can always and in all Caſes obſerve the Duties 'it owes to the Lord Chriſt and the Church Catholick, 'by all thoſe Powers which it is able to act in itſelf di'ſtinctly, without conjunction of others; and the Church 'that confines its Duty to the Acts of its own Aſſem'blies, cuts it ſelf off from the external Communion 'of the Church Catholick.*

'This acting in Synods *ſays he*, is an Inſtitution of 'Chriſt, not in expreſs Command, but in the Nature of 'the Thing itſelf, fortify'd with Apoſtolical Examples. 'The End of all particular Churches is the Edification 'of the Church Catholick unto the Glory of God in 'Chriſt; and 'tis evident that in many Inſtances this 'can't be attain'd, but muſt be ſinfully neglected, un'leſs this Way be attended unto. He allows Ap'peals from Particular Churches, and ſays, that Par'ticular Church which extends not its Duty beyond

'its

'its own Aſſemblies and Members, is fallen off from 'its principal End and Inſtitution; and every Prin-'ciple that inclines any Church to confine its Care 'and Duty to its own Edification only, yea, or to 'thoſe only which agree with it in ſome particular 'Practice, make it neglective of all due Means of the 'Edification of the Catholick Church, and Schiſma-'tical.

He adds, 'That Synods are conſecrated to the Uſe 'of the Church in all Ages, by the Example of the 'Apoſtles in their guidance of the firſt Churches of '*Jews* and Gentiles, which has the Force of a Di-'vine Inſtitution, as being given them under the In-'fallible Conduct of the Holy Ghoſt, *Acts* xv. If 'it be reported or known by credible Teſtimony, that 'any Church has admitted Superſtition or Vanity in 'Worſhip, or that its Members walk like thoſe *Phil.* 'iii. 18, 19. and does not endeavour its own Re-'formation, other Churches in Communion with 'her, after more private Ways for its Reduction, 'ought to aſſemble in a Synod for Advice, either for 'Recovery; or, in caſe of Obſtinacy to with-hold 'Communion.

'Churches planted within ſuch a Circumference 'as gives Facility or Convenience for ſuch Conventi-'ons, ſhou'd by virtue of their mutual Communion, 'be in expreſs readineſs to convene on all occaſions of 'Common Concernment.

'Whereas 'tis evidently uſeful unto the Edification 'of the Church Catholick, that all the Churches 'profeſſing the ſame Doctrine of Faith within the 'Limits of the ſame Civil Government, ſhould hold 'conſtant actual Communion among themſelves unto 'the Ends before mention'd: I ſee not how it can be 'any abridgment of the Liberty of particular Chur-'ches, or interfere with any of their Rights which

'they

'they hold by Divine Inſtitution, if through more 'Conſtant Leſſer Synods for Advice, there be a Com-'munication of their Mutual Concerns unto thoſe 'that are Greater, until, if Occaſion require, and it 'be expedient, there be a General Aſſembly of 'em 'All to Adviſe about any thing wherein they are All 'concern'd.

'Claſſes or Conventions of the Elders or Officers 'of ſundry Parochial Churches, may be held ſome-'times, and in ſome Places, unto Edification, for 'Preſential Communion.

'Synods are to conſiſt of thoſe choſen by their 'Churches, and the Elders or Officers ought to be the 'Principal, otherwiſe Confuſion would quickly follow, 'but they may have others joyn'd with them.

'The Synod *Act.* 15. declared their Decrees to be 'from the Holy Ghoſt, becauſe it was according to 'Scripture.

'Hence it follows, that a Synod convened in the 'Name of Chriſt, by the voluntary Conſent of ſeveral 'Churches concerned in mutual Communion, may 'declare and determine of the Mind of the Holy 'Ghoſt in Scripture, and decree the Obſervation of 'things true and neceſſary, becauſe revealed and ap-'pointed in the Scripture, which are to be receiv'd, 'own'd and obſerv'd on the Evidence of the Mind of 'the Holy Ghoſt in them, and the Miniſterial Au-'thority of the Synod it ſelf.

I have been the Larger in this Extract of the *Doctor*'s Opinion about Church-Government, becauſe it ſhews (whatever might have been his Sentiments when younger) how much he agreed with all Proteſtant Churches, that of *England* excepted, in this Point, in the latter part of his days; and that, had others been of his Mind, the Difference betwixt thoſe call'd *Presbyterians* and *Independents* might have

eaſily been reconciled. He was of ſo Healing a Temper in this Matter, that I heard him ſay, before a Perſon of Quality, and others, He could readily Joyn with *Presbytery* as it was exercis'd in *Scotland.*

For the reſt of his Works, I refer to the *Catalogue*, by which it will appear, that he was a zealous Maintainer of, and *Contender for the Truth delivered to the Saints*, againſt *Popery*, *Socinianiſm*, *Arminianiſm*, and that flood of Prophaneneſs which overſpread the Nations.

It being now time to draw to a Cloſe, I ſhall give a brief Account of his Outward Circumſtances, as far as I'm enabled from the Inſtructions given by his Friends.

He was twice Marry'd, but we have no certain Account of the time of his firſt Marriage, nor who the Gentlewoman was: Some inform us her Maiden Name was *Rooke*, and it appears by the Character given of her, That ſhe was an Excellent and Comely Perſon, very Affectionate towards him, and met with ſuitable Returns. She dy'd at his Houſe in *Charterhouſe-Yard*, and had eleven Children by him, who all dy'd young, except one Daughter that marry'd a *Welſh* Gentleman, who proving none of the beſt Husbands, the *Doctor* took her Home, and ſhe dy'd of a Conſumption before her Father, and had two Children whom ſhe alſo outliv'd.

The *Doctor* afterwards liv'd in *Leadenhall-ſtreet* near his Meeting-houſe, and marry'd for his ſecond Wife the Widow of *Thomas D'Oyley* Eſq; Brother to Sir *John D'Oyley* of *Chiſhelhampton* near *Stadham* in *Oxfordſhire*, Bar. Her Maiden Name was *Michel*, her Father being —— *Michel* Eſq; of *Kingſton-Ruſſel* in *Dorſetſhire*, a Family of Antiquity and Eminence. She was a Gentlewoman of extraordinary Sence and Piety, of a choice

a choice Temper, and very affectionate to the *Doctor*. She brought him a conſiderable Fortune, which, with his own plentiful Income, enabled him to keep his Coach and Country-houſe at *Ealing* near *Acton* in *Middleſex*, where he liv'd in a very Generous and Hoſpitable manner. He was much Viſited by Perſons of Quality of different Denominations; for his Obliging Genteel Deportment made his Converſation very acceptable to all Men who had any reliſh for Good Manners, Gravity, Piety and Learning.

His hard Studies and indefatigable Labour in Preaching and Writing, brought the Stone upon him, a Diſtemper very common to thoſe of a Studious Life; this, with an *Aſthma*, very much broke his Conſtitution for ſeveral Years before his death. He was ſo univerſally belov'd, that Perſons of Quality us'd to Invite him to their Country-houſes in Summer, and thoſe Invitations were ſo frequent, as ſometimes gave him difficulty enough how to avoid diſobliging one or other by not accepting them. He was particularly Reſpected by the late *Philip* Lord *Wharton* Grandfather of the preſent Duke, who Invited him often to his noble and pleaſant Seat at *Woburn* in *Buckinghamſhire*, where he had the Honour to be Viſited by ſeveral Perſons of Chief Rank, and treated by that Lord with as much Reſpect as if he had been equal to himſelf in Dignity; and my Lord's Houſe being an *Aſylum* for Nonconformiſts under their Perſecution, the *Doctor* had likewiſe agreeable Converſation there with other Noted Diſſenting Miniſters of different Denominations.

As the *Doctor* was of a Chearful Temper during his Health, he bore the racking Pains which uſually attend the Stone, with that Patience and Reſignation as became ſo Great a Man, and ſo Excellent a Chriſtian. He lay Sick above a Month, and ſuffer'd much

by violent Pains in his Head. His Converſation during that time, was, according to the main Courſe of his Life, very heavenly and ſpiritual; and he was much affected with the Calamitous Times which then afflicted the Nonconformiſts, and threatned the Proteſtant Churches all over *Europe*. He was Speechleſs for ſome Hours before his Death, but very Senſible, and frequently lifted up his Eyes and Hands with great Devotion. Dr. *Cox* and Dr. (afterwards Sir *Edmond*) *King* were his Phyſicians, and aſcrib'd his Dying hard, to the Strength of his Brain.

It was evident to thoſe who were about him, that he entertain'd Death not as a King of Terrors; for he had been long expecting and preparing for it, as appears, among other things, by the Preface to his Book Intituled ΣΥΝΕΣΙΣ ΠΝΕΥΜΑΤΙΚΗ, or, *The Cauſes, Ways, and Means of Underſtanding the Mind of God, as revealed in his Word*, &c. where he expreſſes himſelf thus: 'I have yet propos'd a farther 'Enquiry, namely, *What Conduct in theſe Times of 'great Conteſts about the Aſſurances of Faith, and the 'Cauſes of it, every one that takes care of his own 'Salvation ought to betake himſelf unto, that he may 'not be deceiv'd or miſcarry in the End*; and this is 'deſign'd with eſpecial reſpect unto the Church of 'Rome, which vehemently pretends unto the ſole 'Infallible Conduct in theſe things. *But, probably, 'the near approach of the daily expected and earneſtly 'deſired Hour of my Diſcharge from all further Service 'in this World, will prevent the Accompliſhment of 'that Intention. In the continual Proſpect hereof do 'I yet live and rejoyce, which, among other Advan'tages unſpeakable, hath already given me an Incon'cernment in thoſe Oppoſitions, which the Paſſions or 'Intereſts of Men engage them in, of a very near*

'*alliance*

' *alliance unto, and ſcarce diſtinguiſhable from that* ' *which the Grave will afford.*

This is ſufficient to Confute what that infamous Slanderer *Anthony à Wood* ſaid of this Great Man, in his *Athenæ Oxonienſes*, That the *Doctor* was very unwilling to lay down his Head. Beſides, the contrary is very well known by a Perſon of Rank ſtill alive, who was preſent at the the time of the *Doctor*'s death.

The conſtant Oppoſition the *Doctor* made, by his Writings and Sermons, to Men of that Author's Kidney, rendred him the Object of their Hatred and Reproach. But as the *Doctor* had ſo much Chriſtian Fortitude as to bear it in Meekneſs, and not to return *Railing for Railing*, thoſe Reproaches did him no more hurt, than the Viper did to St. *Paul*, who ſhook it off into the Fire, when it faſten'd on his Hand: And in like manner, the Reproaches caſt upon the *Doctor* by his Enemies, return'd upon themſelves.

This Great Man Dy'd, with a full Aſſurance of a better Life, on *Bartholomew-Day*, Aug. 24th, 1683. in the 67th Year of his Age. He had a Brother, Colonel *Henry Owen*, to whoſe Son he left his Eſtate at *Stadham*, the Colonel himſelf having an Eſtate in *Ireland*. And as the *Doctor*'s Lady always behav'd to him with the tendereſt Affection, he left her 3000 *l.* beſides 60 *l. per Annum*, and his Houſe at *Ealing*; and gave 30 *l.* a-piece to two of his Servants that attended him in his Illneſs.

As the *Doctor* was univerſally Eſteem'd during his Life, his Corpſe was attended from *Ealing*, where he Dy'd, to the *Diſſenters Burying-place* in *Bunhil-fields*, by near a hundred Noblemens, Gentlemens, and Citizens Coaches with ſix Horſes each, and a great number of Gentlemen in Mourning on Horſeback. He was Interred in a new Vault erected on purpoſe by

his worthy Relict, who Out-liv'd him about twenty Years, and was Interred by him. Some time before her death, that Noble and Religious Lady the Countess-Dowager of *Anglesea*, Wife of *Arthur* Lord Privy-Seal, requested of the *Doctor*'s Widow, her Intimate Friend, that her Corpse, when she dy'd, might be Interred in the same Vault; that she might, Dying as well as Living, testify the great Respect she had for 'em both. Towards the East-end of the Burying-place, there's a Monument of Free-stone erected over the Vault, and upon it, in double Columns, the following Inscription; which we are sorry is not more exact, for it appears evidently that the Stone-cutter has not acted his Part with due Care, and that the Author, whoever he was, has suffer'd by that Neglect.

Johannes

Johannes Owen, S. T. P.

Agro Oxonienſi oriundus;
Patre inſigniori Theologo Theologus ipſe inſignior,
Et ſæculi hujus inſigniſſimis annumerandus:
Communibus humaniorum literarum ſuppetiis,
Menſura parum communi inſtructus;
Omnibus quaſi bene ordinata ancillarum ſerie.
Suæ juſſis famulari Theologiæ:
Theologiæ, Polemicæ, Practicæ, & quam vocant caſuum
(Harum enim omnium, quæ magis ſua habenda erit, ambigitur)
In illa, viribus pluſquam Herculeis, ſerpentibus Tribus,
Arminio, Socino, Cano, venenoſa ſtrinxit guttura
In iſtâ, ſuo prius, ad verbi amuſſim expertus pectore,
Univerſam Sp. Scti. Oeconomiam aliis tradidit,
Et, miſſis cæteris coluit Ipſe ſenſitque
Beatam, quam ſcripſit, cum Deo communionem,
In terris viator, comprehenſori in cœlis proximus.
In Caſuum Theologiæ ſingulis, oraculi inſtar habitus.
Quibus opus erat & copia conſulendi:
Scriba ad regnum cœlorum uſquequaque inſtitutus
Multis, privatos intra parietes, à ſuggeſto pluribus,
A prælo, omnibus ad eundem ſcopum collineantibus
Pura Doctrinæ Evangelicæ Lampas præluxit,
Et ſenſim, non ſine aliorum, ſuoque ſenſu,
Sic prælucendo periit.
Aſſiduis infirmitatibus obſiti,
Morbis creberrimis impetiti,
Duriſque laboribus potiſſimum attriti corporis
Fabricæ, donec ita quaſſatæ ſpectabiles ruinas,
Deo ultra ſerviendo inhabiles, ſancta anima;
Deo ultra fruendi cupida deſeruit
Die, à terrenis poteſtatibus, plurimis facto fatali,
Illi à cœleſti Numine fœlici reddito.

Mensis ſct Augti XXIVto Ano à partu Virgineo MDCLXXXIIIo Ætat. LXVII.

Tho' no Body ever before Writ the *Doctor*'s Life, yet Providence has ſo order'd it, that ſeveral of his Enemies as well as of his Friends, have at different times given him a very noble Character, and even that vile Slanderer *Anthony à Wood* above-mention'd, was conſtrain'd by the Force of Truth, to ſay of him, in his *Athenæ Oxonienſes*, 'That the *Doctor* was a Perſon 'well skill'd in the Tongues, Rabbinical Learning, and 'Jewiſh Rites and Cuſtoms; That he had a great 'command of his *Engliſh* Pen, and was one of the moſt 'genteel and faireſt Writers that appear'd againſt the 'Church of *England*; and he likewiſe quotes the following Character of the *Doctor* by one Mr. *John Humphreys*, 'That while he was Vice-Chancellor, 'he was a Grave and Pious Example to the Univer-'ſity of *Oxford*, a Reverend Man; a D. D. of much 'Gravity, of long ſtanding, excelling in Learning of 'all ſorts, fit for his Profeſſion; of Dignity in his 'time as much as any were capable of; a Perſon of 'Note and conſtant Piety, a ſtudious Life, of uni-'verſal Affability, ready Preſence and Diſcourſe, Li-'beral, Graceful, and of a Courteous Demeanour, 'which beſpeak him certainly one that is more a 'Gentleman than the reſt of the Clergy; ſo that he 'has the general Veneration of the People, and is 'ſometimes favour'd with the Prince's Converſe.

Mr. *Dodwell*, tho' ſo great an Enemy to Diſſenters, that he wou'd not allow them to be Chriſtians, and againſt whom the *Doctor* had wrote, ſays, 'He was of 'of a better Temper than moſt of his Brethren, ab-'ſtain'd from Perſonal Slanders, and confin'd himſelf 'wholly to the Cauſe and Subject.

Dr. *Stillingfleet*, afterwards Biſhop of *Worceſter*, was ſo ſenſible of this good Qualification, that he own'd the *Doctor* treated him with Civility and decent Language, for which he thank'd him.

The

The Characters given the *Doctor* by ſeveral Nonconformiſts of different Denominations, are as follow.

The late Reverend Mr. *Daniel Burgeſs*, in a Recommendatory Preface to the *Doctor*'s Book of *Communion with God*, Edit. 2d. publiſh'd in 1700, ſays of that Book,

'*Alphonſus* King of *Spain*, is ſaid to have found 'Food and Phyſick in reading *Livy*; and *Ferdinand* 'King of *Sicily*, in reading *Quintus Curtius*; but 'the Reader has here nobler Entertainments, vaſtly richer Dainties, incomparably more Soveraign 'Medicines, I had almoſt ſaid the very higheſt of 'Angels Food—— Such is this Treatiſe; This, which 'is the only one extant on its great and neceſſary 'Subject; This, whoſe Praiſe hath been long in the 'Churches, and hath gone enamell'd with honourable Reproaches of more than one *Engliſh Bolſec*; 'This, whoſe Great Author, like the Sun, is well 'known to the World by Eminence of Heavenly 'Light and Labours; This, which as his many other 'Works, can be no other than Manna unto ſound 'Chriſtians, tho' no better than Stone and Serpent 'to *Socinians* and their Fellow-Commoners.

'Importunity hath drawn me to ſay thus much 'more than I cou'd think needful to be ſaid concern- 'any Work of Dr. *Owen*'s.

The late Reverend Mr. *Nath. Mather*, in his Preface to Dr. *Owen*'s two Diſcourſes concerning the *Holy Spirit*, 'ſays, 'As it was with *Paul* at *Athens*, when he ſaw the 'City wholly given to Idolatry, ſo was Dr. *Owen*'s Spirit ſtirr'd in him when he heard the Scoffs and Blaſphemies caſt upon the Holy Spirit, and his Grace, 'and Gifts, and Aid, in ſome late Writers. He proceeds, That the Way and Working of the Wiſdom 'of God, is to be ſeen and adored, in ſtirring up 'this Learned and Excellent Perſon to communicate

'and

‘ and leave unto the World that Light touching the
‘ Spirit and his Operations, which he had receiv'd
‘ by that Spirit from the Sacred Oracles of Truth,
‘ the Scriptures.

‘ To what Advantage and increaſe of Light it is
‘ perform'd, is not for ſo incompetent a Pen to ſay, as
‘ writes this; nevertheleſs, I doubt not, but the di-
‘ ſcerning Reader will obſerve ſuch Excellencies ſhi-
‘ ning out in this and others of this Great Author's
‘ Writings, as do greatly commend them to the
‘ Church of God, and will do ſo in After-Ages, how-
‘ ever this corrupt and degenerate Generation enter-
‘ tain them. They are not the crude, and haſty,
‘ and untimely Abortions of a Self-ful, Diſtemper'd
‘ Spirit, much leſs the boilings over of inward Cor-
‘ ruption and Rottenneſs put into a Fermentation, but
‘ the mature, ſedate, and ſeaſonable Iſſue of a rich
‘ Magazine of Learning, well digeſted with great ex-
‘ actneſs of Judgment. There is in them a great Light
‘ caſt and reflected on as well as deriv'd from the holy
‘ Scriptures, thoſe inexhauſtible Mines of Light in ſa-
‘ cred Things. They are not filled with vain impertinent
‘ Janglings, nor with a noiſe of multiply'd fictitous
‘ Diſtinctions, nor with novel and uncouth Terms
‘ foreign to the Things of God, as the manner of
‘ ſome Writers is, *ad nauſeam uſque*; But there is
‘ in them a happy and rare conjunction of firm Soli-
‘ dity, enlightning Clearneſs, and Heart-ſearching Spi-
‘ ritualneſs, evidencing themſelves all along, and there-
‘ by approving and commending his Writings to the
‘ Judgment, Conſcience, Spiritual Taſte and Experi-
‘ ence of all thoſe who have any acquaintance with
‘ the Reliſh of the Goſpel.

‘ On theſe and ſuch-like Accounts, the Writings of
‘ this Great and Learned Man, as alſo his ordinary
‘ Sermons, will be, while the World ſtands, an up-

‘ braiding

'braiding and condemning of this Generation, whoſe 'vitiated and ill-affected Eyes could not bear ſo 'great a light ſet up and ſhining on a Candle-'ſtick, and which did therefore endeavour to put 'it under a Buſhel. —— What further he might have 'had in his Thoughts to do, is known to Him whom 'in ſerv'd ſo induſtriouſly and ſo faithfully in his 'Spirit in the Goſpel while he was here on Earth, 'and with whom he now enjoys the Reward of 'all his Labours, and all his Sufferings. For certain 'it is concerning Dr. *Owen*, that as God gave him 'very tranſcendent Abilities, ſo he did therewithal 'give him a boundleſs Enlargedneſs of Heart, and 'inſatiable Deſire to do Service to Chriſt and 'his Church; inſomuch as he was thereby carried 'on through great bodily Weakneſs, Languiſhing, 'and Pains, beſides other manifold Trials and Diſ-'couragements, to bring forth out of his Treaſury '(like a Scribe well inſtructed unto the Kingdom of 'Heaven) many uſeful and excellent Fruits of his 'Studies, much beyond the Expectation and Hopes 'of thoſe who ſaw how often and how long he 'was near unto the Grave.

'But while he was thus indefatigably and reſt-'leſly laying out for the Service of Chriſt, in this 'and ſucceeding Generations, thoſe rich Talents with 'which he was furniſh'd, his Lord ſaid unto him, '*Well done, thou good and faithful ſervant; enter thou* '*into the joy of thy Lord.* 'On the removal of ſuch 'accompliſh'd and uſeful Perſons, I have ſometimes 'reliev'd my ſelf with this Thought, That Chriſt 'lives in Heaven ſtill; and the Bleſſed Spirit, from 'whom the Head and Heart of this Choſen Veſſel 'were ſo richly repleniſh'd, liveth ſtill.

Dr.

Dr. *Calamy*, in his Book above-mention'd, ſays, 'That ſuch as are not blinded with Prejudice, have 'freely own'd the Eminency of the *Doctor*'s Learn- 'ing and Abilities. He was a Man of Univerſal 'Reading, and had digeſted it. He was eſpecially 'converſant in thoſe Sciences that are aſſiſtant to 'Divinity, Maſter of 'em in an unuſual degree, and 'was reckon'd the brighteſt Ornament of the Univer- 'ſity of *Oxford* in his Time.

There is a larger and very juſt Character of the *Doctor* given by the late Reverend Mr. *Clarkſon*, who preached his Funeral Sermon, which being printed in this Volume, we refer to it.

Mr. *J. C.* who wrote a Preface to one of the *Doctor*'s Poſthumous Treatiſes of the *Dominion of Sin and Grace*, publiſh'd by Mr. *Marſhall* in 1688, ſays, The Author, in treating of this Text, as in all his o- 'ther Works of the like Nature, hath acted the part 'of a good Workman, that rightly divided the Word 'of God, giving every one their Portion as it belongs 'to them, with much Perſpicuity and Demonſtra- 'tion. He adds, That the *Doctor* had left his Enco- 'mium firmly rooted in the Minds of all Pious and 'Learned Men that are acquainted with his Writings 'Polemick and Practical, and that his Renown will al- 'ways be Great in after-Generations among the Chur- 'ches of Chriſt, and all true Lovers of the Great 'Truths of the Goſpel.

We ſhall conlude with the *Doctor*'s own Words, as follow. 'My principal Work having been 'now for a long ſeaſon to *Die Daily*, as living 'in a continual expectation of my Diſſolution, I 'ſhall acquaint the Reader with ſome few of my 'Thoughts and Reliefs, with reference unto Death 'itſelf.

'There

'There are ſundry things required of us, that we 'may be able to encounter Death chearfully, con- 'ſtantly, and victorioufly. For want of theſe, or 'ſome of them, I have known Gracious Souls who 'have lived in a *kind of Bondage for fear of Death*, 'all their days. We know not how God will ma- 'nage any of our Minds and Souls in that Seaſon, in 'that Trial; for he acts towards us in all ſuch things 'in a way of Soveraignty. But theſe are the things 'which he requireth of us in a way of Duty.

'*1ſt*, Peculiar actings of Faith, to reſign and commit 'our departing Souls into the Hand of Him, who is 'able to receive them, to keep and preſerve them, as 'alſo to diſpoſe of them into a ſtate of Reſt and 'Bleſſedneſs, are required of us.

'The Soul is now parting with all things here be- 'low, and that for ever. None of all the things 'which it hath ſeen, heard, or enjoyed by its out- 'ward Senſes, can be prevailed with to ſtay with it 'one hour, or to take one ſtep with it in the Voyage 'wherein it is engaged: It muſt alone by itſelf launch 'into Eternity. It is entring into an *Inviſible World*, 'which it knows no more of than it hath received 'by Faith. None hath come from the Dead to in- 'form us of the State of the other World. Yea, God 'ſeems on purpoſe ſo to conceal it from us, that we 'ſhould have no Evidence of it, at leaſt as unto the 'manner of Things in it, but what is given unto Faith 'by Divine Revelation. Hence thoſe who died and 'were raiſed again from the Dead unto any continu- 'ance among Men, as *Lazarus*, probably knew no- 'thing of the Inviſible State. Their Souls were pre- 'ſerved by the Power of God in their Being, but 'bound up as unto preſent Operations. This made a 'great Emperor cry out on the approach of Death, '*O animula, tremula, vagula, blandula; quæ nunc a-*

'*bibis*

' *bibis in loca horrida, ſqualida,* &c. O poor trembling wandring Soul, into what places of Darkneſs and Defilement art thou going!

' How is it like to be after the the few Moments, which under the Pangs of Death we have to continue in this World? Is it an *Annihilation* that lies at the door? Is Death the deſtruction of our whole Being, ſo as that after it we ſhall be no more? So ſome would have the ſtate of things to be. Is it a ſtate of ſubſiſtence in a wandring condition up and down the World, under the Influence of other more powerful Spirits that rule in the Air, viſiting Tombs and ſolitary Places, and ſometimes making Appearances of themſelves, by the Impreſſions of thoſe more powerful Spirits, as ſome imagine from the Story concerning *Samuel* and the *Witch of Endor*, and as it is commonly received in the *Papacy*, out of a compliance with their Imagination of Purgatory? Or is it a ſtate of univerſal Miſery and Woe? a ſtate incapable of Comfort or Joy? Let them pretend what they pleaſe, who can underſtand no Comfort or Joy in this Life, but what they receive by their Senſes, they can look for nothing elſe. And whatever be the ſtate of this Inviſible World, the Soul can undertake nothing of its own Conduct after its departure from the Body. It knows that it muſt be abſolutely at the diſpoſal of another.

' Wherefore no Man can comfortably venture on and into this Condition, but in the exerciſe of that Faith, which enables him to reſign and give up his departing Soul into the Hand of God, who alone is able to receive it, and to diſpoſe it into a Condition of Reſt and Bleſſedneſs. So ſpeaks the Apoſtle; *I am not aſhamed, for I know whom I have believed, and am perſwaded that he is able to keep*

' *that*

'*that which I have committed unto him, againſt that*
'*Day.*

'Herein, as in all other Graces, is our Lord Jeſus
'Chriſt our great Example. He reſigned his depart-
'ing Spirit into the Hands of his Father, to be own-
'ed and preſerved by him in its State of Separation.
'*Father, into thy hands I commit my Spirit*, Luke 23.
'46. as did the *Pſalmiſt* his Type, in alike Con-
'dition, *Pſal.* 31. 5. But the Faith of our Lord Jeſus
'Chriſt herein, the Object and Exerciſe of it, what
'he believ'd and truſted unto in this reſignation of
'his Spirit into the Hand of God, is at large expreſ-
'ſed in the 16th Pſalm: *I have* (ſaith he) *ſet*
'*the Lord always before me: becauſe he is at my*
'*right hand, I ſhall not be moved. Therefore my heart*
'*is glad, and my glory rejoyceth: my fleſh alſo ſhall reſt*
'*in hope. For thou wilt not leave my ſoul in hell; nei-*
'*therwilt thou ſuffer thine holy One to ſee corruption.*
'*Thou wilt ſhew me the path of life; in thy preſence is*
'*fulneſs of joy, at thy right hand there are pleaſures*
'*for evermore.* He left his Soul in the Hand of
'God, in full aſſurance that it ſhould ſuffer no Evil
'in its ſtate of Separation, but ſhould be brought
'again with his Body into a bleſſed Reſurrection, and
'eternal Glory. So *Stephen* reſigned his Soul depart-
'ing under Violence, into the hands of Chriſt him-
'ſelf. When he died, he ſaid, *Lord Jeſus receive*
'*my Spirit.*

'This is the laſt Victorious Act of Faith, wherein
'its Conqueſt over its laſt Enemy Death itſelf doth
'conſiſt. Herein the Soul ſays in and unto itſelf,
'Thou art now taking leave of Time unto Eternity;
'all things about thee are departing as Shades, and
'will immediately diſappear. The things which
'thou art entring into are yet inviſible, ſuch as
'*eye hath not ſeen, nor ear heard, nor will they enter*

'*into*

'*into the heart of Man fully to conceive.* Now therefore with quietneſs and confidence give up thy ſelf unto the Soveraign Power, Grace, Truth, and Faithfulneſs of God, and thou ſhalt find aſſured Reſt and Peace.

'But Jeſus Chriſt it is, who doth immediately receive the Souls of them who believe in him. So we ſee in the Inſtance of *Stephen.* And what can be a greater encouragement to reſign them into his Hands, than a daily Contemplation of his Glory in his Perſon, his Power, his Exaltation, his Office and Grace? Who that believes in him, that belongs unto him, can fear to commit his departing Spirit unto his Love, Power and Care? Even we alſo ſhall hereby in our dying Moments, ſee, by Faith, Heaven opened, and Jeſus ſtanding at the right hand of God, ready to receive us. This added unto the Love which all Believes have unto the Lord Jeſus, which is enflamed by contemplation of his Glory, and their Deſires to be with him where he is, it will ſtrengthen and confirm our Minds in the reſignation of our departing Souls into his Hand.

2*dly*, It is required in us unto the ſame End, that we be *ready and willing to part with the fleſh wherewith we are cloathed*, with all things that are uſeful and deſirable thereunto: The Alliance, the Relation, the Friendſhip, the Union that are between the Soul and the Body, are the greateſt, the neareſt, the firmeſt that are or can be among mere created Beings. There is nothing like it, nothing equal unto it. The Union of Three Perſons in the one ſingle Divine Nature, and the Union of two Natures in one Perſon of Chriſt, are Infinite, Ineffable, and exempted from all Compariſon. But among created Beings, the Union of theſe two eſ-

'ſential

'ſential Parts of the ſame Nature in One Perſon, is 'moſt excellent. Nor is any thing equal to it, or 'like it, found in any other Creatures. Thoſe who 'among them have moſt of Life, have either no 'Bodies, as *Angels*; or no Souls, but what periſh 'with them, as all Brute Creatures below.

'Angels being pure immaterial Spirits, have no-'thing in them, nothing belonging unto their Eſſence, 'that can die. Beaſts have nothing in them that 'can live when their Bodies die. The Soul of a '*Beaſt* cannot be preſerved in a *ſeparate Condition*, 'no not by any Act of Almighty Power; for it is 'not; and that which is not, cannot live. It is 'nothing but the Body itſelf in an Act of its mate-'rial Powers.

'Only the Nature of Man in all the Works of 'God, is capable of this Convulſion. The eſſential 'Parts of it are ſeparable by Death, the one con-'tinuing to exiſt and act its eſpecial Powers in a 'ſeparate State or Condition. The Powers of the 'whole entire Nature acting in Soul and Body 'in conjunction, are all ſcattered and loſt by Death. 'But the Powers of *one Eſſential part* of the ſame 'Nature, that is of the Soul, are preſerved after 'Death in a more perfect Acting and Exerciſe than 'before. This is peculiar unto Human Nature, as a 'Man partaking of Heaven and Earth, of the Per-'fection of Angels Above, and of the Imperfection 'of the Beaſts Below. Only there is this difference 'in theſe things: Our participation of the heavenly 'ſpiritual Perfections of the *Angelical Nature*, is for 'Eternity; our participation of the Imperfections of 'the Animate Creatures here below, is but for a 'ſeaſon: For God hath deſigned our Bodies unto 'ſuch a glorious refinement at the Reſurrection,

'as that they ſhall have no more Alliance unto that 'brutiſh Nature, which periſheth for ever. For we 'ſhall be ἰσάγγελοι, like unto Angels, or Equal to 'them. Our Bodies ſhall no more be capable of 'thoſe Acts and Operations which are now common 'to us with other living Creatures here below.

'This is the Pre-eminence of the Nature of Man, 'as the Wiſe Man declares: For unto that Ob-'jection of *Atheiſtical Epicureans, As the one dieth, 'ſo dieth the other; they have all one Breath; ſo 'that a Man hath no Pre-eminence above a Beaſt, 'and all go into one Place, all are of the Duſt, and 'all turn to the Duſt again:* He granteth, that as 'unto their Bodies it is for a ſeaſon, in them we 'have a preſent participation of their Nature: But, 'ſaith he, here lieth the difference, *Who knoweth 'the Spirit of a man that goeth upward, and the 'Spirit of a Beaſt that goeth downward unto the 'earth?* Unleſs we know this, unleſs we conſider 'the different ſtate of the Spirit of Men and Beaſts, 'we cannot be delivered from this Atheiſm; but 'the Thoughts hereof will ſet us at at liberty from 'it. They die in like manner, and their Bodies 'go equally to the Duſt for a ſeaſon; but the 'Beaſt hath no Spirit, no Soul, but what dies with 'the Body and goes to the Duſt: If they had, 'their Bodies alſo muſt be raiſed again unto a 'conjunction with them; otherwiſe Death would 'produce a new Race of Creatures unto Eternity. 'But Man hath an Immortal Soul, (ſaith he) an 'heavenly Spirit, which when the Body goes into 'the Duſt for a Seaſon, aſcends to Heaven (where 'the guilt of Sin, and the Curſe of the Law 'interpoſe not) from whence it is there to exiſt, 'and to act all its Native Powers in a ſtate of Bleſ-'ſedneſs.

'But

'But, as I ſaid, by reaſon of this peculiar intimate 'Union and Relation between the Soul and Body, 'there is in the whole Nature a fixed averſion from 'a Diſſolution. The Soul and Body are naturally 'and neceſſarily unwilling to fall into a ſtate of 'Separation, wherein the one ſhall ceaſe to be 'what it was, and the other knows not clear-'ly how it ſhall ſubſiſt. The Body claſpeth a-'bout the Soul, and the Soul receiveth ſtrange Im-'preſſions from its Embraces; the entire Nature 'exiſting in the Union of them both, being unal-'terably averſe unto a Diſſolution.

'Wherefore, unleſs we can overcome this Incli-'nation, we can never die comfortably or chear-'fully. We would indeed rather chuſe to be *cloa-'thed upon, that Mortality might be ſwallowed up 'of Life*, that the cloathing of Glory might come 'on our whole Nature, Soul and Body, without 'Diſſolution. But if this may not be, yet then 'do Believers ſo conquer this Inclination by 'Faith and Views of the Glory of Chriſt, as to 'attain a Deſire of this Diſſolution. So the Apo-'ſtle teſtifies of himſelf; *I have a deſire to depart, 'and to be with Chriſt, which is far better* than 'to abide here, *Phil.* 1. 23. ſaith he, ἐπιθυμίαν 'ἔχω. Not an ordinary Deſire; not that which 'worketh in me now and then, but a conſtant 'habitual Inclination working in vehement Acts and 'Deſires. And what doth he ſo Deſire? It is 'ἀναλῦσαι, to *depart*, ſay we, out of this Body, 'from this Tabernacle, to leave it for a Seaſon. 'But it is ſuch a departure as conſiſts in the Diſ-'ſolution of the preſent ſtate of his Being, that 'it ſhould not be what it is. But how is it poſ-'ſible that a Man ſhould attain ſuch an Inclina-

'tion

'tion unto ſuch a Readineſs for ſuch a vehement 'deſire of a *Diſſolution*? It is from a View by 'Faith of Chriſt and his Glory, whence the Soul 'is ſatisfied, that to be with him is incomparably 'better than in its preſent State and Condi-'tion.

'He therefore that would die Comfortably, muſt 'be able to ſay within himſelf and to himſelf, 'Die then, thou frail and ſinful Fleſh, *Duſt thou 'art, and unto Duſt thou ſhalt return:* I yield 'thee up unto the righteous Doom of the Holy 'One. Yet therein alſo I give thee into the Hand 'of the Great Refiner, who will hide thee in thy 'Grave, and by thy Conſumption purify thee from 'all thy Corruption and diſpoſition to Evil. And 'otherwiſe this will not be. After a long ſincere 'endeavour for the Mortification of all Sin, I find 'it will never be abſolutely perfect but by this 'Reduction into the Duſt. Thou ſhalt no more be 'a reſidence for the leaſt remainder of Sin unto 'Eternity, nor any clog unto my Soul in its act-'ings on God. Reſt therefore in Hope; For God, 'in his appointed ſeaſon, when he *ſhall have a de-'ſire unto the work of his hands, will call unto 'thee, and thou ſhalt anſwer him out of the duſt.* 'Then ſhall He, by an an Act of his Almighty 'Power, not only reſtore thee unto thy priſtine 'Glory, as at the firſt Creation, when thou waſt 'the pure Workmanſhip of his Hands; but en-'rich and adorn thee with inconceivable Privi-'leges and Advantages. Be not then afraid; a-'way with all Reluctancy; go into the Duſt, reſt 'in Hope, for *thou ſhalt ſtand in thy lot at the end 'of the Days.*

'That

'That which will enable us hereunto in an eminent manner, is that View and Conſideration of the '*Glory of Chriſt*; For he who is now poſſeſſed of 'all that Glory, underwent this Diſſolution of Nature as truly and really as ever we ſhall do.

3*dly*. There is required hereunto a readineſs to 'comply with the *Times and Seaſons*, wherein God would have us depart and leave this 'World. Many think they ſhall be willing to 'die when their Time is come, but they have 'many Reaſons, as they ſuppoſe, to deſire that it 'may not yet be, which for the moſt part ariſe 'merely from Fear, and an Averſion of Death. 'Some deſire to live, that they might ſee more 'of that *glorious Work of God for his Church*, 'which they believe he will accompliſh. So *Moſes* prayed that he might not die in the Wilderneſs, but *go over Jordan and ſee the good 'Land, and that goodly Mountain, and Lebanon*, the 'Seat of the Church, and of the Worſhip of God; 'which yet God thought meet to deny unto him. 'And this *Denial* of the Requeſt of *Moſes*, made 'on the higheſt Conſideration poſſible, is inſtructive 'unto all in the like Caſe. Others may judge 'themſelves to have ſome Work to do in the 'World, wherein they ſuppoſe that the Glory 'of God, and the Good of the Church is concerned, and therefore would be ſpared for a Seaſon. '*Paul* knew not clearly whether it were not beſt 'for him to abide a-while longer in the fleſh on this 'Account. And *David* often deprecates the preſent ſeaſon of Death, becauſe of the Work which 'he had to do for God in the World. Others riſe 'no higher than their own private Intereſts or 'Concerns with reſpect unto their Perſons, their

‘ Families, their Relations, and Goods in this World; ‘ they would ſee theſe things in a better and more ‘ ſettled Condition before they die, and then they ‘ ſhall be moſt willing ſo to do. But it is the ‘ love of Life that lies at the bottom of all theſe ‘ Deſires in Men, which of itſelf will never forſake ‘ them. But no Man can die chearfully or com- ‘ fortably, who lives not in a conſtant Reſignation ‘ of the *time and Seaſon of his Death* unto the ‘ Will of God, as well as himſelf with reſpect un- ‘ to Death itſelf. *Our Times are in his Hand*, at ‘ his Soveraign diſpoſal, and his Will in all things ‘ muſt be complied withal. Without this Reſolu- ‘ tion, without this Reſignation, nò Man can enjoy the ‘ leaſt ſolid Peace in this World.

‘ 4*thly*, As the Times and Seaſons, ſo the *Ways* ‘ *and Means* of the approaches of Death, have eſpe- ‘ cial Trials, which, unleſs we are prepared for ‘ them, will keep us under Bondage with the fear ‘ of Death itſelf. *Long waſting*, *wearing Conſump-* ‘ *tions*, *burning Fevers*, *ſtrong Pains of the Stone*, ‘ or the like from within, or *Sword*, *Fire*, *Tor-* ‘ *tures*, with *Shame* and *Reproach* from without, ‘ may be in the way of the acceſs of Death unto ‘ us. Some who have been wholly freed from all ‘ fears of Death, as a Diſſolution of Nature, who ‘ have looked on it as amiable and deſirable in itſelf, ‘ have yet had great Exerciſe in their Minds about ‘ theſe ways of its approach; they have earneſtly ‘ deſired that this peculiar *bitterneſs of the Cup* ‘ might be taken away; to get above all Perplexi- ‘ ties on the account of theſe things, is part of ‘ our Wiſdom in Dying daily. And we are to ‘ have always in a readineſs thoſe Graces and Du- ‘ ties which are neceſſary thereunto. Such are, a

‘ conſtant

'conſtant *Reſignation* of our ſelves *in all Events*,
'unto the Soveraign Will, Pleaſure, and Diſpoſal
'of God. *May he not do what he will with his*
'*own?* Is it not right and meet it ſhould be ſo?
'Is not his Will in all things infinitely Holy, Wiſe,
'Juſt, and Good? Doth he not know what is beſt
'for us, and what conduceth moſt unto his own
'Glory? Doth not he alone do ſo? So is it to
'live in the *Exerciſe of Faith*; that if God calls
'us unto any of thoſe things which are peculiar-
'ly dreadful to our Natures, he will give us ſuch
'ſupplies of *Spiritual Strength* and Patience, as ſhall
'enable us to undergo them, if not with Eaſe and
'Joy, yet with Peace and Quietneſs beyond our
'Expectation. Multitudes have had Experience,
'that thoſe things which *at a diſtance* have had
'an Aſpect of *overwhelming Dread*, have been far
'from unſupportable in their approach, when Strength
'hath been received from above to encounter with
'them. And moreover, it is in this Caſe requi-
'red, that we be frequent and ſteady in comparing
'theſe things with thoſe which are *Eternal*, both
'as unto the Miſery which we are freed from,
'and that Bleſſedneſs which is prepared for us.
'But I ſhall proceed no farther with theſe Parti-
'culars.

There is none of all the things we have inſi-
'ſted on, neither the *Reſignation of a departing Soul*
'*into the Hand of God*, nor a *willingneſs to lay*
'*down this Fleſh in the Duſt*, nor a *readineſs to*
'*comply with the Will of God, as to the Times and*
'*Seaſons, or the Way and Manner of the approach*
'*of Death*, that can be attained unto, without a
'proſpect of that Glory that ſhall give us a new
'State far more excellent than what we here leave

'or depart from. This we cannot have, whatever 'we pretend, unleſs we have ſome preſent Views 'of the Glory of Chriſt; an Apprehenſion of the 'future Manfeſtation of it in Heaven, will not re-'lieve us, if Here we know not what it is, and 'wherein it doth conſiſt; if we have not ſome pre-'vious diſcovery of it in this Life. This is that which 'makes all things eaſie and pleaſant unto us, even 'Death itſelf, as it is a Means to bring us unto its 'full Enjoyment, and direct us unto the Spring and 'Reaſons of them. — But I ſhall here break off, be-'cauſe Weakneſs, Wearineſs, and the near approaches 'of Death, do call me off from any further Labour 'in this kind.

A Funeral

A

Funeral Sermon

ON THE

Much Lamented DEATH

OF THE

Late Reverend and Learned Divine

JOHN OWEN, D. D.

Who Departed this Life *Aug.* 24th, 1683.

Preach'd the next *Lord's-Day* after his Interment.

By DAVID CLARKSON, *B. D.*
Sometime Fellow of Clare-Hall, Cambridge.

——*Bleſſed are the dead which die in the Lord, from henceforth: Yea, ſaith the Spirit, that they may reſt from their labours; and their works do follow them.* Rev. xiv. 13.

LONDON:
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A

Funeral SERMON

ON THE

Much Lamented Death

OF THE

Late Reverend and Learned Divine

John Owen, D. D.

PHIL. iii. 21.

Who ſhall change our vile body, that it may be faſhioned like his glorious Body. —

THE Occaſion why I pitcht upon theſe Words at this time, you are not unacquainted with.

The Apoſtle, in the beginning of this Chapter, warns the *Philippians* to beware of falſe Teachers, he enforceth this with ſeveral Arguments, (the principal of which are drawn from his own Example, in the body of the Chapter) and then he concludes it with an elegant Antitheſis, oppoſing them to himſelf, and thoſe who faithfully follow Chriſt with him. He makes

makes uſe of this, to enforce the Diſſwaſive, in a ſubſervency to his main Scope, *ver.* 19, 20, 21. *Whoſe and is deſtruction, whoſe God is their belly, and whoſe glory is their ſhame, who mind earthly things: But our converſation is in Heaven, from whence alſo we look for the Saviour, the Lord Jeſus Chriſt, who ſhall change our vile body, that it may be faſhioned like unto his glorious body*, &c. You may obſerve an Antitheſis in all this, they mind Earthly things, but our Converſation is in Heaven; their God is their Belly, but we look for the Saviour, the Lord *Jeſus Chriſt*. Their End is Deſtruction, but our End is Glory: Their Glory is ſhameful, they glory in their Shame: But our Glory ſhall be like that of our Lord Jeſus Chriſt. That which they account moſt glorious, is ſhameful; but that which is vileſt among us, ſhall be glorious; *He ſhall change our vile bodies, that they may be faſhioned like unto his glorious body.*

The Obſervation from hence is this,

That the Bodies of the Saints ſhall be conformed, ſhall be made like to the glorious Body of Jeſus Chriſt: The Bodies of the Saints how vile ſoever now, ſhall, at the Reſurrection, be made, be faſhioned like unto the glorious Body of Chriſt.

The Apoſtle gives a particular Account of this, 1 *Cor.* xv. which I may take notice of in ſome Particulars afterwards: For the preſent, the great Enquiries for the explaining this Truth, is, How the Bodies of deceaſed Saints ſhall be like to the glorious Body of Chriſt. To proceed,

1ſt, *Negatively.*

Not, 1. By any ſubſtantial Change, the Subſtances of their Bodies ſhall not be changed; a sone of the Antients thought, by a miſtake of the word μεταχη-

ματίσει

μᾶλλον here uſed, inferring, that the Bodies of the Saints, at the Reſurrection, ſhall not be of the ſame Subſtance as they are now, but that they ſhall then have Ætherial (σχῆμα and μορφὴ) Bodies; whereas both the words *Schema* and *Morphe* denote Quality, a change in Quality, not ſuch a ſubſtantial Change as they imagined.

2. They ſhall be *Like*, not Equal: The words do import a Reſemblance, not an Equality; they ſhall not be equally glorious with the Body of Chriſt; the Lord of Glory in all things muſt have the Pre-eminence: As he was anointed with the *Oyl of gladneſs* above his Fellows, ſo he ſhall be exalted with a greater Glory. But then,

2dly. *Poſitively.*

How ſhall they be *faſhioned like unto his glorious Body?*

You muſt not expect an exact Account of this, it requires the Tongue of an Angel, or of ſome tranſlated Saint, that hath ſeen and been inveſted with this Glory, or hath had ſome full Views of it. This is in the Number of thoſe things that we muſt believe, tho' we ſee not, tho' we know not; it is an Object of Faith, not of Sight, ſo is incomprehenſible to us, who walk by Faith, and not by Sight; That *eye hath not ſeen, nor ear heard, neither hath it enter'd into the heart of man*, what things God hath prepar'd for them that love him. If this be true of what is offered us in the Goſpel, much more of what is reſerv'd in Glory: *Now are we the Sons of God*, ſaith the Apoſtle, 1 Joh. 3. 2. *and it doth not yet appear what we ſhall be: but we know, that when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is.* It doth not appear what we ſhall be: And who can deſcribe that which doth not appear? Here we

we ſee but as in a Glaſs darkly; we have but a dim Sight; ſuch a dim ſight of the Kingdom of Glory, as the Ancient People of God had of the Kingdom of the *Meſſiah: Abraham* ſaw his Day afar off, and rejoyced; the Wiſdom of God hath drawn a Veil before that Glory; he hath drawn it in great Wiſdom: If ſo be we had the full diſcovery of the Glory that ſhall be put upon the Bodies of the Saints, (not to ſpeak of that upon the Soul) if we had the full Diſcovery of it here upon Earth, it would be as hard to perſwade the Saints to be content to live upon Earth, as it is to perſwade the Men of the World to die; as in Judgment to them, ſo in Mercy to us, the Veil ſtill remaineth upon us. But though the Veil be not quite withdrawn, yet the Lord is pleaſed, in the Scripture, to lift up a Corner of the Veil, that we may ſee ſome Glimmerings of that Glory which hereafter we ſhall ſee Face to Face; of which I ſhall give an Account in ſome Particulars.

The Raiſed Bodies of the Saints ſhall be like the Glorious Body of Chriſt, in theſe ſix or ſeven Particulars.

1*ſt*, In reſpect of Perfection: The Body of Chriſt is Perfect, ſo ſhall theirs be Perfect, both in reſpect of Parts and Degrees; their Bodies ſhall have Integrality of Parts in exact Proportion; there ſhall be no Defect of Members, no not of thoſe that are now wanting: Thoſe that could find no remedy for Lameneſs, or Blindneſs, or Mutilation on Earth, ſhall find it in Heaven; their Bodies ſhall be *raiſed in Glory*; ſo the Apoſtle tells us, 1 *Cor.* xv. 43. it ſhall be a *Glorious Body*. But it would not be ſo Glorious, if theſe Imperfections and Defects were not removed: And it ſhall have exact Proportion too; there ſhall be no diſtinction in Heaven between

Small

Small and Great: As there ſhall be no Infant of Days, ſo none of Decrepit Old Age, but all ſhall be reduc'd to a perfect Stature; either to the Stature of the firſt Man *Adam*, (the Reſurrection ſhall be as a new Creation;) or as to the Stature of the Lord from Heaven, as the Apoſtle ſays of our Lord Jeſus. There ſhall be a Conformation to the Image of the Heavenly, and ſo ſhall not want its Proportions. The Greek word (*Morphe*) in the Text ſignifies Outward Form; *Schema* in Greek, denotes External Figure. Now, there could be no Reſemblance of the Body of Chriſt in External Form and Figure without ſuch Proportions.

2dly, The Bodies of the Saints ſhall be like the Glorious Body of Chriſt, in reſpect of Impaſſibleneſs; the Body of Chriſt is now Impaſſible; that is, it is not liable to any Sufferings, and ſo ſhall be the Bodies of the Saints; they ſhall be ſecured from all hurtful Impreſſions from without, and all Diſtempers from within; there ſhall be no Hunger, no Thirſt, or Pain, no Sickneſs, no Suffering whatſoever; their Bodies ſhall ſuffer no Diſturbance, no Inconveniency from earthly Melancholy, or from dull Phlegm, or from fiery Choler, or from the levity of a ſanguine Humour; but it ſhall be brought to ſuch an exact Teperament as ſhall place them above any Sufferings imaginable; their Bodies ſhall not be Paſſible, not liable to Corruption; ſhall not be liable to any Suffering; for that which is liable to Suffering, it is more or leſs liable to Corruption in whole or in part; But the Bodies of the Saints ſhall be Incorruptible; *it is ſown in corruption, it is raiſed in incorruption*, 1 Cor. xv. 42. Their Bodies ſhall be ſecur'd from whatſoever may blemiſh their Glory, or impair their Perfection, or diſturb their Compoſure, or any way hinder their Happineſs.

3dly,

3*dly*, The Bodies of the Saints ſhall be like the Glorious Body of Chriſt, in reſpect of Immortality: The Body of Chriſt is Immortal; ſo the Apoſtle expreſſes it, *Rom.* vi. 9. *Chriſt dieth no more; death hath no more dominion over him.* So it ſhall be with the Bodies of the Saints; *Mortality* ſhall then put on *Immortality*, as the Apoſtle expreſſes it, 1 *Cor.* xv. 53. When the Bodies of the Saints ſhall be Raiſed, they ſhall Commence, take the Degree of Souls; that is, they ſhall be Immortal; they ſhall be more ſecur'd from Death in Heaven, than our firſt Parents, while Innocent, were ſecure from Death in Paradiſe; there ſhall not only be a *poſſe non Mori*, a poſſibility not to Die, but a *non poſſe Mori*, an impoſſibility of Dying; and that not ariſing from the Nature of the Body, but from the Decree and Purpoſe of God, from the Victory of Chriſt, and from an Immunity from Sin; *Death* ſhall be then *ſwallowed up of Victory*; Death ſhall then lie under the Feet of Glorified Ones, while they ſing that Song, 1 *Cor.* xv. 54. *Death is ſwallowed up in Victory: O death, where is thy ſting? O grave, where is thy victory? The ſting of death is ſin; and the ſtrength of ſin is the Law. But thanks be to God, which giveth us the victory, through our Lord Jeſus Chriſt*; ver. 55, 56, 57.

4*thly*, The Bodies of the Saints ſhall be like the Glorious Body of Chriſt in reſpect of Agility: The Quickneſs, and Nimbleneſs, and wonderful Celerity of Glorious Bodies, (an Inſtance whereof we have in The Aſcent of Chriſt's Body from Earth to Heaven:) the Diſtance between the higheſt Heavens and the Earth, is computed by Aſtronomers, to be ſome Hundreds of Millions of Miles. If he finiſhed that Diſtance in a Day (and we have no reaſon to think it ſo long) his Body muſt move ſome Millions of Miles in an Hour. But not to inſiſt upon that, the Bodies

of

of the Saints ſhall move when, where, and how, and as faſt as the Soul pleaſes, without any Reluctancy, without any Toil or Trouble to the Body; for the Body ſhall be then immediately ſubject to the Soul, as the Soul ſhall be ſubject to God: Nor will this Motion be any Diſturbance to them; for, as one of the Antients ſaith of the Angels, 'It ſhall be true "of the Bodies of the Saints, where-ever they move, "they move not out of the bleſſed Preſence, out of "the enhappying Preſence of Chriſt.

5thly, The Bodies of the Saints ſhall be like the Glorious Body of Chriſt, in reſpect of ſpirituality: The Body of Chriſt is now a ſpiritual Body; not that it is changed into the Nature of a Spirit; (Chriſt prevents that Miſtake) *Luke* xxiv. 39. *Behold my hands and my feet, that it is I my ſelf: handle me, and ſee, for a ſpirit hath not fleſh and bones, as ye ſee me have.* For the Body is not changed into the Nature of a Spirit, but is ſaid to be ſpiritual, becauſe it is elevated to the higheſt degree of Perfection and Excellency that the Body is capable of; brought as near to the Angelical Nature as is conſiſtent with the Eſſence of a Body: And ſo the Bodies of the Saints they ſhall be ſpiritual Bodies, not changed into the Nature of Spirits, but they ſhall be purged and defecated from all the Droſs and Mud, and Feculency of an Earthly Temper; their Senſes ſhall be refin'd to Heavenly, all their Acts and Motions ſhall be advanced to a Spiritual Perfection; there ſhall be none of theſe Acts from which the Body is denominated, a Natural or an Animal Body; *It is ſown a natural body, it is raiſed a ſpiritual body.* There ſhall be none of thoſe Acts or Motions from which it is denominated a Natural Body; there ſhall be no need of Meat, or Drink, or Sleep, nor Wearineſs. Our Lord Jeſus calls the raiſed Bodies ὡς ἄγγελοι,

(like to the Angels in this reſpect) *For in the reſurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven,* Matt. xxii. 30.

6thly. The Bodies of the Saints ſhall be like the Glorious Body of Chriſt, in reſpect of Splendor and Beauty, like the Glorious Son of God to his Diſciples in his Transfiguration. *Matt.* xvii. 1, 2. He took ſome of his Diſciples *and bringeth them up into an high mountain a-part, And was transfigured before them, and his face did ſhine as the ſun, and his raiment was white as the light:* It was *gliſtering,* ſaith the other Evangeliſt. So ſhall the Bodies of the Saints be; they ſhall ſhine as the *Firmament*; they ſhall ſhine as the *Stars.* You have that Expreſſion *Dan.* xii. 3. *They that be wiſe, ſhall ſhine as the brightneſs of the firmament, and they that turn many to righteouſneſs, as the ſtars for ever and ever.* Nay, not only as the *Firmament* and the *Stars,* but as the *Sun*; Matt. xiii. 43. *Then ſhall the righteous ſhine forth as the ſun in the kingdom of the Father.* The pureſt and moſt lovely Complexion, the moſt exquiſite Beauty on Earth, is but Darkneſs, and Deformity, in compariſon of that which ſhall ſhine forth in the glorified Bodies of the Saints; they ſhall ſhine as the Sun, with a brighter Luſtre than that of the Sun, with ſuch a Splendor as ſhall never be clouded, as ſhall never be eclipſed, never obſcured. If the Glory of *Solomon* did tranſport the Queen of *Sheba,* when ſhe ſaw him, ſo that it is ſaid, *there was no more ſpirit left in her,* 1 King. x. 5. How Raviſhing ſhall the ſight of thoſe glorious Bodies be, whoſe Glory ſhall as far exceed that of *Solomon*'s, as the Splendor of the Suns exceed that of a Lily! If a little Converſe with God put ſuch a Glory upon *Moſes*'s Face, that the People were not able to behold him, their Eyes were

were too weak to look upon ſuch Splendor; what Glories ſhall ſhine forth in the Faces of the Bodies of thoſe who ſhall Converſe with God for Ever, who will ſee him Face to Face unto all Eternity! *We all with open face*, ſaith the Apoſtle, *beholding the glory of the Lord as in a Glaſs, are thereby changed from glory to glory, as by the Spirit of the Lord.* By this we may conjecture (and indeed we have little more than a Conjecture, as to theſe things, further than the Scripture leads us) how theſe Bodies that are now ſo Vile, ſhall have ſuch Glory derived upon them. The Moon of itſelf is a dark, groſs, opacous Body, much like the Earth, (as it is now generally concluded, and as moſt capable of Demonſtration) but the Sun darting its Beams upon it, makes it a lightſome and glorious Planet; ſo the Bodies of the Saints, tho' Vile in themſelves, yet the Glory of Chriſt darting on them, ſhall make them Glorious Bodies.

7*thly*, They ſhall be like him, in reſpect of glorious Dignities and Privileges. It is the glorious Privilege of Chriſt to ſit on the Right-hand of God, and that not only as he is God, but in reſpect of his Humane Nature; *The Lord ſaid unto my Lord, Sit thou on my right-hand:* And then he hath glorious Royalties; *Him hath God exalted to be a Prince; He is the King of kings, and the Lord of lords.* He hath Glorious Regalities, Enſigns of Royalty: He hath a Throne, a Crown, and a Sceptre: *Thy throne, O God,* (it is ſpoken of Chriſt as Mediator) *endures for ever: Thy Sceptre is a right Sceptre, a Sceptre of Righteouſneſs.* He ſhall exerciſe his Royal Power in a Glorious manner, in a Judiciary way, when he ſhall deſcend Corporeally to Judge both the Quick and the Dead. Now the Saints they ſhall partake of theſe glorious Privileges, or of ſomething like them; they ſtand on

the Right-hand of Chriſt; *On thy right-hand ſtood the Queen in gold of Ophir*, Pſal. xlv. 9. Their Bodies ſhall have the Poſſeſſion of a Glorious Kingdom, a Kingdom of Glory: *Fear not, little flock, it is your Father's good pleaſure to give you a kingdom.* And they have glorious Enſigns of Royalty aſcribed to them; they have a Crown; when the *Chief Shepherd* ſhall appear, we ſhall receive a *Crown of Glory.* Yea, the Lord himſelf will be their Crown, as the Expreſſion is, *Iſa.* xxviii. 5. *In that day ſhall the Lord of hoſts be for a Crown, and for a Diadem of Beauty unto the reſidue of the People.* How Glorious will it be for them, not only to be crowned by the Lord, but to have the Lord himſelf to be their Crown! And they ſhall partake with him in the Glory of Judging the Quick and the Dead: They ſhall ſit with him on his Throne; *To him that overcometh, will I give to ſit with me on my Throne, as I alſo overcame, and am ſat down with my Father on his Throne.* They ſhall joyn with Chriſt as Aſſeſſors in the Glorious Judgment. They ſhall not only Judge the World, but the Angels: *Know ye not*, ſaith the Apoſtle, *that we ſhall judge Angels?* And ſo much for the Explication of theſe Words. We might improve it ſeveral ways;

1*ſt*, By way of Inference. If the Bodies of the Saints ſhall be ſo Glorious, what Glory will then ſhine upon their Souls! If the Body, the Vile Body, ſhall be advanced to ſuch a Glory, what Glory will be put upon the Soul, which is the prime Receptacle of the Image of God! If Glory be the Portion of the Body, the Soul will much more exceed in Glory. And then,

2*dly*, Let us here take notice of the Love of Chriſt, the wonderful Love of Chriſt, in that he will take notice of the Bodies of his People, of that which is ſo vile; Bodies that are vile in themſelves, but much

much more vile as they are the Inſtruments of Sin; Bodies that are vile while they live, but much viler when they are dead; noiſome by Putrefaction; are devoured by Vermin; are diſſolv'd into Duſt: Will the King of Glory take notice of ſuch vile Things? Can he have thoughts of Love concerning Objects that are ſo Unlovely? Yes; thoughts of Love indeed, to make things ſo Vile, to be Glorious like himſelf! Was it not enough, that he delivered them from Wrath; and to make their Souls Glorious, but will he make their Bodies Glorious too? Was it not enough to make their Bodies like the Stars, or the Sun; but will he make them Glorious like himſelf? Muſt his own Glory be the Pattern of theirs? Would nothing leſs ſatisfy the Love of Chriſt, but imparting to theſe vile Bodies his own Glory? O what manner of Love is this! ſo Dear are the Saints to him, ſuch Love he hath for them, as the vileſt thing belonging to them ſhall partake of his Glory, ſhall be made Glorious like himſelf: As *Mephibosheth* ſaid to *David, What is thy ſervant, that thou ſhouldeſt look upon ſuch a dead dog as I am?* With much more Reaſon may we ſay, and that with Aſtoniſhment, What are we, O Lord, that thou ſhould'ſt look upon ſuch vile Duſt, that thou ſhouldeſt advance us to ſuch a height of Honour which is even trampled under the Feet of Beaſts? that thou ſhould'ſt Crown us with Glory, a Glory like thine own?

3*dly*, For Enquiry. How ſhall we know whether we are of the Number of thoſe whoſe vile Bodies ſhall be *faſhioned like unto the glorious Body of Chriſt?* There are ſeveral Characters in this Chapter by which it may be known; I ſhall only name them to you.

1ſt, Thoſe that Worſhip God in the Spirit.
2d, Thoſe that Rejoyce in Chriſt Jeſus now.
3d, Thoſe whoſe Converſation is in Heaven.
And *Laſtly*, Thoſe who look for the Saviour, the Lord Jeſus Chriſt.

You have theſe two laſt in the Verſe before my Text, but I muſt not inſiſt on them.

4*thly*, This ſhould teach us to mix our Grief, for the Loſs of deceaſed Relatives, thoſe that die in the Lord, to mix our Grief with Joy; ſome Sorrow is allow'd; they are reckoned among the worſt of Sinners that are without Natural Affection, of a *Stoical* Senſeleſneſs; it's Inhuman, far from being Chriſtian: We may Mourn for our ſelves, with reference to the great Advantages we received under them, eſpecially in ſpiritual Advantages. We may Mourn, in reference to the Places where they liv'd; it portends Evil to that Place. When the Righteous are remov'd; when thoſe that ſhould ſtand in the Gap, and make up the Breach, are removed, 'tis dangerous leſt Evil break in upon that People: We may Mourn, in reference to our ſelves; but in reference to them that are taken from us, we have cauſe to Rejoyce: If we Mourn, it ſhould not be as thoſe without Hope; immoderate Sorrow hath its Riſe from Self-Love. Will you account him Friend who grieves at your Preferment? The Dea h of the Saints is the Highway to Glory. The Apoſtle calls Death a *Seed-time*, that is, a time of Hope (not of Mourning;) in reference to the approaching Harveſt, 'tis a time of Rejoycing. But we may Mourn in ſome reſpect, as I intimated, and we have Cauſe to do it; we, in this Congregation, have particular Cauſe to do it. I ſhould ſpeak ſomething of that Excellent Perſon that we have loſt: That which I ſhall ſay, will be but little concerning that Great Worthy. It was my Unhappi-

neſs

neſs (which I have cauſe to bewail) that I had ſo little and late Acquaintance with him, which makes me not competent for ſuch an Undertaking, it requires a Volume, and a better Hand than mine, which I hope it will meet with in time; Only in General, which may help us to a ſenſe of our Loſs, without which we are not like to make ſuch an Improvement of it, as the Lord expects from thoſe on whom his Hand is fallen ſo heavy.

A Great Light is fallen, one of Eminency for Holineſs and Learning, and Paſtoral Abilities; a Paſtor, a Scholar, a skilful Divine of the firſt Magnitude; Holineſs gave a Divine Luſtre to all his other Accompliſhments, ſhined in his whole Courſe, was diffuſed through his whole Converſation: I need not tell you of this who knew him, that it was his great Deſign to promote Holineſs in the Life and Exerciſe of it among you: But it was his great Complaint, that its Power declined among Profeſſors. It was his Care and Endeavour to prevent or cure ſpiritual Decays in his own Flock: He was a burning and ſhining Light, and you for a while rejoyced in his Light. Alaſs! it was but for a while; and we may Rejoyce in it ſtill. Thoſe Practical Diſcourſes which he hath publiſhed, do give the World a Taſte of his Temper. There are ſome Creatures that love to bark at the Light, inſtead of making better uſe of it; He met with ſuch, I mean ſuch as wrote againſt him, who thought themſelves concerned to repreſent him Odious to the World; but with great Advantage to him, becauſe they could not do it but by groundleſs Surmiſes, and falſe Suggeſtions, ſuch as ſhew'd the Authors of them Malicious, and rendred them Ridiculous. He was a Maſter of all ſuch parts of Learning as were requiſite to a moſt accompliſh'd Divine. Thoſe that underſtood him, and will

be Juſt, can't deny him the Reputation and Honour of a great Scholar; and thoſe that detract from him in this, ſeem to be led by a ſpirit of Envy, which would not ſuffer them willingly to ſee ſo great an Ornament among thoſe that are of another Perſwaſion. Indeed he had Parts that were able to maſter any thing he applied himſelf unto, tho' he reſtrained himſelf to thoſe Studies which might render him moſt ſerviceable to Chriſt and the Souls of Men. He had extraordinary Intellectuals, a vaſt Memory, a quick Apprehenſion, a clear and piercing Judgment: He was a paſſionate lover of Light and Truth, of Divine Truth eſpecially; and he purſued it ſo unwearyedly, through painful waſting Studies, ſuch as impaired his Health and Strength, and ſuch as expoſed him to many Diſtempers, with which he conflicted many Years; and ſome may blame him for this as a ſort of Intemperance, but it is the moſt to be excuſed of any, and hereby ſhewed he was ready *to ſpend and to be ſpent for Chriſt:* He did not bury his Talent, with which he was richly furniſh'd, but was ſtill laying them forth for the Lord, who had entruſted him. He preached while his Strength and Liberty would ſerve, then by Diſcourſe and Writing.

That he was an excellent Preacher, none will deny who knew him, and knew what Preaching was, and think it not the worſe becauſe it is Spiritual and Evangelical. He had an admirable Facility in diſcourſing upon any Subject, and that pertinently and decently, and could better expreſs himſelf *Ex Tempore*, than many others with Premeditation: Thoſe that underſtood him beſt, obſerv'd that he was never at a loſs for want of Expreſſions, (which is a Happineſs that few can pretend to;) and this he could ſhew upon all Occaſions in the Preſence of the Higheſt Perſons in the

the Nation, and from the Greateſt to the Meaneſt. Hereby he ſhewed that he had a Command of his Learning: And his vaſt Reading was by this made uſeful, in reſolving Doubts, and clearing what was Obſcure, preventing Breaches, and healing them which ſometimes ſeemed incurable: Not only we, but all our Brethren, will ſee Reaſon to bewail the Loſs of him upon this Account; his Converſation was not only Advantagious, in reſpect of his Pleaſantneſs and Obliging Temper, but there was ſuch Attractives in it as made it deſirable by Perſons of the greateſt Quality at Home and Abroad; only this may be ſaid, it was deſired by ſo many, that few could enjoy it. I need ſpeak nothing of his Writings (tho' that is another Head that I intimated) they commend themſelves to the World: If Holineſs, or Learning, or Judgment, or a Maſculine unaffected Stile can truly ſet them forth, his Practical Diſcourſes can't but find Acceptation with thoſe who are ſenſible of their Souls Concern, and can reliſh that which is Spiritual and Edifying, and value that which is not Common and Trivial. His Excellent Commentary upon the *Hebrews*, gain'd him and it Honour and Eſteem, not only at Home, but in Foreign Countries, as I have had credible Notice when that was finiſh'd; (and it was a merciful Providence that he lived to finiſh it.) He ſaid, Now his Work was done, it was time for him to die. There were ſeveral other Diſcourſes that ſeem Controverſial, and are ſo; and indeed our Loſs of him in this reſpect ſeems to be Irreparable by any thing that is in our preſent Proſpect.

The due Management of Controverſies require ſuch great Abilities, as oblige to a conſtant, diligent, and indefatigable Application to laborious Study; and yet the Truths of the Goſpel, which ſhould be dearer to

us

us than our outward Concerns, are like to be ſuppreſs'd and adulterated, unleſs the Spirit of Truth raiſe up ſome to aſſert and vindicate them. He had a ſingular Dexterity this way for the managing of Controverſies; and thoſe Truths that he vindicated, were ſuch as were moſt in Danger by the Apoſtatizing Spirit of this Age. Some may think his Genius led him much to ſuch Debates; but, as I have obſerv'd, he did not affect to be an Aggreſſor, but ſtood upon the Defenſive, and rather Obliged than Exaſperated his Adverſary; and made it appear, he did not write ſo much againſt any Man's Perſon, as for the Truth. I heard one of them declare, it would not trouble a Man to be oppoſed in ſuch a way as this Great *Doctor* did treat his greateſt Antagoniſts with. It is uſual with Perſons of extraordinary Parts, to ſtraggle from the common Road, and to affect Novelty, tho' thereby they loſe the beſt Conduct; as if they could not appear Eminent unleſs they march'd alone; but to this the Deceaſed was a ſtranger, in that he did not affect Singularity, eſpecially in vindicating thoſe Truths that were tranſmitted to us by our firſt Reformers, and were owned by the beſt Divines of the Church of *England*. What have we loſt! what hath the Truth loſt in ſuch a Champion! But it falleth heavieſt, becauſe moſt directly and immediately upon this Congregation: We had a Light in our Candleſtick that did not only enlighten the Room, but gave Light to others far and near; but it is extinguiſhed; we did not ſufficiently value it: I wiſh we might not ſay our Sins have put it out. We had an eſpecial Honour and Ornament, ſuch as other Churches would much prize, but the Crown is fallen from our Heads: Yea, may we not add, Woe unto us, for we have ſinned; we have loſt an excellent Pilot, when we have moſt need

need of him, when a fierce Storm is coming upon us; I dread the Conſequences of it, conſidering the Weakneſs of thoſe that are left at the Helm; if we are not ſenſible of it, 'tis becauſe our Blindneſs is great. Let us beg of God that he would prevent what this threatens: Beg of him that he would make up this Loſs; or if it be not repaired, if it cannot be repaired, yet that the ſad Conſequences of it may be prevented: Pray, in the laſt words of this Dying Perſon to me, That the Lord would double his Spirit: Pray that the Lord would not remember againſt us former Iniquities, but that his tender Mercies may ſpeedily prevent us, for we are brought very Low.

A N

AN
ELEGY
Upon the late *Learned* and *Laborious* Servant of CHRIST, *John Owen.*

WHen *ſuch* a *Father* doth in *Iſrael* die,
Who can forbear to ſound an *Elegy*?
Which may at once *His* Worth and Praiſe rehearſe,
And *Our* great Loſs lament in mournful Verſe,
With tributary Tears due to *His* Hearſe;
Who was a *piercing*, *burning*, *beautious Light*,
Whoſe Rays *enliven'd*, *warm'd*, and *ſhin'd* moſt bright!
Not that this *Venerable* Perſon's Hearſe
Doth need (at all) the *Ornament* of Verſe;
But this Reſpect is paid, due by the Laws
Of Gratitude; *His* Name asks no Applauſe;
He rais'd *Himſelf* a Monument of *His* own,
Which will out laſt thoſe of the hardeſt Stone:
His Fame will live to late Poſterity
In's *Theo-Chriſto Pneuma-tology*,
And various Volumes more, where we may find
How in *His* Soul rich *Gifts* and *Grace* were joyn'd:
His Learned Tongue, which living, did impart
Words from *His* own unto *His* Hearers Heart,
And taught *thoſe* Truths, *whoſe* Worth and Excellence
Were felt before in *His* Experience,
Alas! is ſilenc'd *now!* But *ſtill* his Pen
Does and *will* preach to multitudes of Men:
Such *ſound* and *weighty* Doctrines *does* unfold,
As try'd by *Scripture* Touch-ſtone, prove *true* Gold.

This

Which ſhew the *Droſs*, the *falſe*, the *vile* Opinions
Of *Atheiſts*, *Deiſts*, *Papiſts*, and *Arminians*,
Of *Neonomians*, *Quakers*, and *Socinians!*
This skilful Architect, who built upon
The *only* Fundamental Corner-ſtone,
Took no ſmall Care the *Diff'rence* to deſcry
Between *true* Grace, and *meer* Morality:
Did not, as *moſt*, the Outſide only ſcower,
But to the *form* of Piety joyn'd the *Power*:
Not only *taught*, but *trod* the Goſpel Path,
And both *defended* and *adorn'd* the Faith.
His zealous Love to FATHER, SON, and SPIRIT,
From all true *Chriſtian* Hearts Eſteem did merit!
Where ſhall we find on Earth *His* Parallel,
Who *Spoke*, and *Wrote*, and *Liv'd*, and *Dy'd* ſo well?
Many there are that have by *Him* been *fed*,
Inſtructed, *Help'd*, *Rais'd*, *Cur'd*, and *Comforted*:
Theſe might have made *His* Hearſe with Tears to ſwim,
But that *their* Loſs prov'd greateſt Gain to *Him*;
Who long had *travell'd* in the *Narrow* way,
And borne the *heat* and *burden* of the Day;
Tho' to *our* Loſs, *we* needs muſt yield, that ſuch
Should go to Reſt, who *bore* and *did* ſo much;
And may *we* learn of *Him* to conquer *Death*,
Who, when *His* Work was finiſh'd here beneath.
Lay down in Peace; and as the *Sun* (we ſay)
Setting *ſerene*, foretels 'twill ſhine next Day;
So *This* great Luminary's lightſom Even,
Shew'd with what Splendor *He* now ſhines in Heav'n!

EPITAPH.

In this Place ſleeps One *who in Grace did ſhine*,
One *who Religion made* His *chief Deſign!*

An Epitaph.

Johannes Owen, *S. T. P.*

Agro *Oxonienſi*, Patre *Inſigni* Theologo.
Matre *Pia* Matrona, Oriundus:
Morum Elegantiâ, & Lepore *Innocuo*,
Omnibus quibuſcum converſatus eſt, *Gratiſſimus*:
Donorum pari, *Gratiarumque* Eminentia
Iis potiſſimum in *Pretio* habitus, & *Deliciis*,
Quibus, ſincera, *Curæ* erat, *Cordique*, Religio:
Literis natus, *Literis* innutritus, *Totuſque* Deditus,
Donec *Animata* plane evaſit *Bibliotheca*:
Authoribus *Claſſicis*, quà *Græcis*, quà *Latinis*,
Sub *Edv. Silveſtro*, Scholæ *Privatæ* Oxonii *Moderatore*,
Operam navavit ſatis *Felicem*;
Feliciorem adhuc Studiis *Philoſophicis*,
Magno ſub *Barlovio*, Coll. Reginſis id tempus *Socio*;
(*Ædis Chriſti* ibidem, temporis Decurſu, Ipſemet *Decanus*,
Et *quinquennalis* Academiæ *Vice-Cancellarius*:)
Theologiæ demum longe *feliciſſimus* incubuit; Artibus
Pediſequis, *Duce*, & *Auſpice*, Sancto Chriſti Spiritu;
(Cujus *omnes*, in Partâ à Chriſto Redemptione
Applicanda, *Partes* Theologorum *ſolus* Expoſuit)
Triumque, quæ *Doctæ* præſertim audiunt,
(Alias præter *Orientales*) Linguarum Peritus;

Paginas

Paginas Sacras *Intus*, & in *Cute*,
Spiritu, & *Litera*, ſibi habuit notiſſimas ; [mus ;
In Magnis verò *Naſcentis* Eccleſiæ Luminibus Verſatiſſi-
Primis *longùm Degeneris* Reſtitutoribus neutiquam neglectis ;
Nec *melioris* Notæ Scholaſticis Contemptui habitis ;
Tam in *Palæſtrâ*, quàm *Pulpito*, Dominatus eſt.
In Palæſtrâ ; *Pontificios*, *Remonſtrantes*, *Sociniſtas*, *Noſtroſque*
In Momentoſo *Juſtificationis* Apice *Novaturientes*,
Scriptis *Nervoſiſſimis* Proſtravit, Proculcavit :
In Pulpito, maximè Infirmi *Corporis*,
Præſentiâ minimè Infirmâ :
Geſtu, *Theatricâ* procul Geſticulatione,
Ad Optimas *Decori* Regulas Compoſito :
Sermone, à *Contemptibili* remotiſſimo ; *Canoro*,
Sed non *Stridulo* ; Suavi, ſed prorſus *Virili* ;
Et *Authoritatis* quiddam Sonante :
Pari, ſi non & Superiore, *Animi* Præſentiâ ;
Concionum, quas, ad Verbum, *totas* Chartis, commiſit,
Ne verbum quidem vel carptim, & ſtringente oculo
Inter Prædicandum *Lectitavit* :
Sed omnia, *Suo* primùm Impreſſa altiùs Pectori,
Auditorum *Animis*, *Cordibuſque* potentiùs ingeſſit :
Nec *Orandi*, minùs, quàm *Perorandi*, Donis Inſtructus ;
Miniſtri *verè Evangilici* Omnes complevit Numeros :
Cultus & Regiminis *Inſtituti* (unà cum Doctrinâ *Revelatâ*)
Magnus *Ipſemet Zelotes*, & *Aſſertor* ſtrenuus :
Ampliſſimæ deniq; cui Spiritus S. Eum præfecerat, *Eccleſiæ*
Prudentiſſimus pariter, ac *Vigilantiſſimus* Paſtor.
Cujus *Præluſtri* è Multis Unum ſufficiat Epitaphio
Author Quadripartiti in Ep. ad Hebr. Commentarii.

Peracto

Peracto in *Terris* Curſu, & quod acceperat, Miniſterio,
Ad Chriſti in *Cælo* Statum, quem Sero Vitæ Veſpere,
Clariùs, licet *eminùs*, Proſpectum Graphicè lineârat,
Propriùs, *Penitiúſque* contuendum Anhelus Deceſſit.

Menſis *Auguſti* (*Non-Conformiſtis* id magis adhuc *Fatali*) Die XXIV. *Anno Sal.* MDCLXXXIII. *Ætat.* LXVII.

Epitaphium *iſtud ab Indigno* Symmiſta *Compoſitum*
Uti Latius, *quam ut infra* breves
Tabulæ Marmoreæ *Cancellos clauderetur*;
Ità etiam Anguſtius, *quàm ut* Juſtum
Dr̃s Admodum Reverendi adimpleret Characterem;
Nobiliorem, *quam meruit*, *ſortitus eſt*, Sedem,
A Fronte Operis *Hujus Operoſiſſimi*
Chartacei *Marmoreo Perennioris* Monumenti.

A VISION

A

VISION

OF

Unchangeable free MERCY,

In ſending the Means of Grace to Undeſerved SINNERS:

WHEREIN

GOD's uncontrollable eternal Purpoſe, in ſending, and continuing the Goſpel unto this Nation, in the midſt of Oppoſitions and Contingencies, is diſcovered; his diſtinguiſhing Mercy, in this great Work, exalted, aſſerted, againſt Oppoſers, Repiners:

IN A

SERMON

Preach'd before the Honourable

Houſe of COMMONS,

April 29th, 1646. being the Day of

Publick Humiliation.

By *JOHN OWEN* Miniſter of the Goſpel at *Coggeſhall* in ESSEX.

LONDON,

Printed for JOSEPH MARSHALL at the *Bible* in *Newgate-ſtreet.* 1720.

Die Mercurij 29 Aprilis, 1646.

ORdered by the COMMONS *aſſembled in Parliament, That Mr.* Jenner *and Sir* Peter Wentworth *do from this Houſe give Thanks to Mr.* Nalton *and Mr.* owen *for the great Pains they took in the Sermons they preached this Day, at the Intreaty of this Houſe, (it being a Day of Publick Humiliation) at* Margaret's Weſtminſter: *And to deſire them to Print their Sermons. And it is Ordered that none ſhall preſume to Print their Sermons, without licenſe under their Hand-writing.*

H. Elſynge, *Cler. Parl. D. Com.*

AMPLISSIMO

SENATUI

Inclytiſſimo Populi Anglicani conventui

(O B)

Priſca Anglo-Britannorum Jura ſtrenue & fideliter aſſerta:

Libertatem Patriam (nefariis quorundam molitionibus pæne peſſundatam) recuperatam:

Juſtitiam fortiter, ἴσως ἐπεικῶς ἀπροσωπολήπτως adminiſtratam,

Ἀρχιῶ in Eccleſiaſticis Ἀνιερογαμικῶ diſſolutam,

Ritus Pontificios, novitios, Antichriſtianos abolitos, Privilegia plebis Chriſtianæ poſtliminio reſtituta,

POTISSIMUM

Protectionem Dei O. M. his omnibus aliiſque innumeris conſilio, Bello, Domi, foras gratioſè potitam,

Toto orbe jure meritiſſimo Celeberrimo,
Toti huic Inſulæ æternâ memoriâ recolendo,
Viris illuſtribus Clariſſimis, ſelectiſſimis ex Ordine Communium in ſuprema curia Parliam. congregatis,

Concionem hanc ſacram, humilem illam quidem, ipſorum tamen voto juſſuque prius coram ipſis habitam, nunc luce donatam,

D. D. C.

A SERMON

Preached before the Honourable HOUSE OF COMMONS, on the Day of their Publick FAST, *April* 29th, 1646.

ACTS xvi. 9.

And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

THE Kingdom of Jesus Christ is frequently in the Scripture compared to *growing* things; * *small* in the beginning and first appearance, but *increasing* by degrees unto glory and perfection. The shapeless *Stone* cut out without *Hands*,

* *Ecclesia sicut luna defectus habet, & ortus frequentes; sed defectibus suis crevit, &c. hæc est vera luna, quæ de fratris sui luce perpetua, lumen sibi immortalitatis & gratiæ mutuatur.* Amb. Hex. lib. 4. cap. 8.

having neither *form*, nor deſirable beauty given unto it, becomes a great *Mountain*, filling the whole Earth, *Dan.* 2. 35. The ſmall *Vine* brought out of *Egypt*, quickly covers the *Hills* with her Shadow, her *Boughs* reach unto the Sea, and her *Branches* unto the Rivers. The tender *Plant* becomes as the *Cedars* of God, and the *Grain* of Muſtard-ſeed to be a *Tree* for the Fowls of the Air, to make their Neſts in the *Branches* thereof. *Mountains* are made *Plains* before it; every *Valley* is filled, and the *crooked* Paths made *ſtraight*, that it may have a *paſſage* to its appointed period; and *all* this, not only, not *ſupported* by outward *Advantages*, but in direct *oppoſition* to the combined Power of this whole Creation, as *fallen*, and in ſubjection to the *god of this world*, the head thereof. As Chriſt was a *tender* plant, ſeemingly *eaſy* to be broken, and a *root* out of a *dry* ground, not *eaſily* flouriſhing, yet *liveth* for ever: ſo his *people* and Kingdom, tho' as a *lily* among thorns, *Cantic.* 2. 2. as *ſheep* among wolves, *Mat.* 10. 16. as a *turtle-dove* among a multitude of devourers, *Pſal.* 74. 19. yet ſtands *unſhaken*, at leaſt unſhiver'd.

Pſal. 80. 8.
Pſal. 68. 13.
Iſa. 54. 11.
Zech. 4. 7.
Iſa. 53. 3,4,5.
1 John 3. 13.
Rev. 1. 10.
2 Cor. 4. 4.
Iſa. 53. 2.
Hebr. 7. 25.

The main *ground* and foundation of *all this*, is laid out, *ver.* 6, 7, 8, 9 of this *Chapter*, containing a rich *diſcovery*, how all things here *below*, eſpecially ſuch as concern the *Goſpel* and *Church* of Chriſt, are *carried* along, thorough innumerable *varieties*, and a world of *contingencies*, according to the *regular* motions and goings forth of a *free*, *eternal*, *unchangeable* Decree; as all inferiour *orbs*, notwithſtanding the *excentricks* and irregularities of their own *inhabitants*, are orderly *carried* about by the firſt mover.

In

In *ver.* 6. the *planters* of the Goſpel are *forbid* to preach the Word in *Aſia*, (that part of it peculiarly ſo called;) * and *ver.* 7. aſſaying to *go* with the ſame *meſſage* into *Bithynia*, they are *croſſed* by the ſpirit, in their attempts: but in my *text*, are *called* to a *place*, on which their thoughts were not at all fixed: which *calling*, and which *forbidding*, were both *ſubſervient* to *his* free determination who *worketh all things according to the counſel of his own will*, Epheſ. 1. 11.

And no doubt but in the *diſpenſation* of the Goſpel throughout the *World*, unto this Day, there is the † like *conformity* to be found, to the *patern* of God's eternal Decrees: tho' to the *meſſengers* not made known *aforehand* by revelation, but diſcover'd in the *effects*, by the mighty working of Providence.

Amongſt other *Nations*, this is the Day of *England*'s Viſitation, the *day-ſpring* from on high having viſited this *people*, and the *ſun* of righteouſneſs ariſing upon us, with *healing* in his wings. *Mal.* 4. 2. a *man of England* hath prevailed for *aſſiſtance*, and the *free grace* of God hath wrought us *help* by the Goſpel.

Now in this *day* three things are to be *done*, to keep *up* our *ſpirits* unto this duty, of bringing *down* our *ſouls* by Humiliation.

1. To take us off the *pride* of our own *performances*, endeavours, or any adherent *worth* of our own; *Not for your ſakes do I this, ſaith the Lord, be it known unto you: be ye aſhamed and confounded for your own ways, O houſe of Iſrael*, (O houſe of *England*,) Ezek. 36. 32.

* *Eo ipſo tempore quo ad omnes gentes prædicatio evangelij mittebatur, quædam loca Apoſtolis adire prohibebatur ab eo, qui vult omnes homines ſalvos fieri.* Proſp. Ep. ad Rufin.

† Διὸς δ' ἐτελείτο βουλή. Hom

2. To root out that *atheiſtical* corruption which *depreſſes* the thoughts of Men, not *permitting* them, in the higheſt *products* of Providence, to look above *contingencies*, and ſecondary *cauſes*, tho' God hath wrought *all our works for us*, Iſa. 26. 12. and *known unto him are all his works from the beginning of the world*, Acts 15. 18.

3. To ſhew that the *bulk* of this People are as yet in the *wilderneſs*, far from their *reſting*-place, like ſheep upon the mountains, as once *Iſrael*, Jer. 50. 6. as yet wanting *help* by the Goſpel.

The two *firſt* of theſe will be cleared, by diſcovering, how that all *revolutions* here below, eſpecially *every* thing that concerns the *diſpenſation* of the Goſpel and *Kingdom* of the Lord *Jeſus*, are carried along according to the *eternally*-fixed Purpoſe of God, *free* in it ſelf, taking neither *riſe*, *growth*, *cauſe*, nor *occaſion*, from any thing from amongſt the ſons of men.

The third, by laying open the helpleſs condition of *Goſpel-wanting* ſouls, with ſome particular *Application*, to all which my *text* directly leads me.

1. *A qu.* 2. *Ad quem.* The words in general, are the relation of a *meſſage* from Heaven, unto *Paul*, to direct him in the *publiſhing* of the Goſpel, as to the *place*, and *perſons* wherein, and to *whom* he was to preach: and in them you have theſe four things.

Modus. 1. The *Manner* of it, it was by a *viſion*, a Viſion appeared.

Tempus. 2. The *Time* of it, in the *Night*.

Inſtrumentum. 3. the *Bringer* of it, a man of *Macedonia*.

Materia. 4. The *Matter* of it, *help* for the *Macedonians*, interpreted *ver.* 10. to be by preaching of the Goſpel.

A little

A little clearing of the *words* will make way for *Obſervations.*

1. For the *manner* of the delivery of this *meſſage*, it was by *Viſion:* Of *all* the *ways* that God uſed of old, to *reveal* himſelf unto any in *extraordinary* manner, which were *ſundry* and *various*, Heb. 1. 1. there was no *one* ſo frequent as this of *Viſion.* Wherein this did properly *conſiſt*, and whereby *diſtinguiſhed* from other ways of the *diſcovery* of the Secrets of the *Lord*, I ſhall not now diſcuſs: in general, *Viſions* are revelations of the *mind* of the Lord, concerning ſome *hidden* things *preſent* or *future*, and not *otherwiſe* to be known: and they were of two ſorts;

1. Revelations meerly by *word*, or ſome other more internal *ſpecies*, without any outward ſenſible *appearance*, which, for the moſt part, was the Lord's *way* of proceeding with the *Prophets*; which *tranſient light* or diſcovery of things before *unknown*, they called a *viſion*, *Iſa.* 1. 1. *Amos* 1. 1. *Nahum* 1. 1. *Obad.* 1.

2. *Revelations*, accompanied with ſome ſenſible *apparitions*; and that either,

1. Of *things*, as uſually among the *Prophets*, *rods* and *pots*, *wheels* and *trees*, *lamps*, *axes*, *veſſels*, *rams*, *goats*, and the like, were *preſented* unto them: *Jer.* 1. 11. & 1. 13. *Ezek.* 1. 5, 6, 7. *Zech.* 1. 8. & 3. 9, 10, &c. *Dan.* 7. 8, 9.

2. Of *perſons*, and thoſe according to the *variety* of them, of three ſorts;

Firſt, Of the *Second* Perſon of the Trinity; and this either,

1. In reſpect of ſome glorious *beams* of his Deity, as to *Iſaiah*, chap. 6. 1. with *John* 12. 41. to *Daniel*, chap. 10. ver. 5, 6. as afterwards to *John*, Rev. 1. 13, 14, 15. to which you may add the *apparitions* of the

the Glory of *God*, not immediately *deſigning* the ſecond perſon, *Ezek.* 1.

2. With *reference* to his Humanity to be *aſſumed*, as to *Abraham*, Gen. 18. 12. to *Joſhua*, chap. 5. 13, 14, 15, *&c.*

Second, Of *Angels*, as unto *Peter*, Acts 12. 7. to the *Woman*, Mat. 28. 2. to *John*, Rev. 22. 8, *&c.*

Third, Of *Men*, as in my *text*, & *Zech.* 2. 1.

Now the ſeveral *advancements* of all theſe ways in *dignity* and Pre-eminence, according as they *clearly* make out intellectual *verity*, or according to the *honour* and exaltation of that whereof *apparition* is made, is too fruitleſs a *ſpeculation* for this Day's exerciſe. *

Our *viſion* is of the later ſort, accompanied with a ſenſible *appearance*, and is called ὅραμα. There be two words in the New Teſtament ſignifying *viſion*, ὅραμα and ὀπτασία, coming from different *verbs*, but both ſignifying *to ſee*: ſome *diſtinguiſh* them, and ſay, that ὀπτασία is a Viſion, καθ' ὕπαρ an Appearance to a Man *awake*· ὅραμα καθ' ὄναρ an Appearance to a Man *aſleep*, called ſometimes a Dream, *Job* 33. 15. like that which was made to *Joſeph*, Mat. 2. 19. But this *diſtinction* will not hold; our Saviour calling that *viſion*, which his Diſciples had at his *transfiguration*, when doubtleſs they were *waking*, ὅραμα, *Mat.* 17. 9. ſo that I conceive that *Paul* had this *viſion* waking; and the *night* is ſpecified as the *time* thereof, not to intimate his being *aſleep*, but rather his *watchfulneſs*, ſeeking counſel of God in the *night* which *way* he ſhould apply himſelf in the *preaching* of the Goſpel: And ſuch, I conceive, was *that* of later days, whereby God *revealed* to *Zuinglius*

* Vid. *Aquin.* 2. 2. *q.* 174. *Art.* 3, 4. *Scot. in diſt. tert.*

a ſtrong

a ſtrong confirmation of the *doctrine* of the Lord's Supper, from *Exod.* 12. 11. againſt the *factors* for that monſtrous *figment* of Tranſubſtantiation.

2. For the *ſecond*, or time of this *viſion*, I need ſay no *more* than what I before intimated.

3. The *Bringer* of the Meſſage, ἀνήρ τις ἦν Μακεδών ἑστως, he was a man of *Macedonia* in a viſion: the Lord made an *appearance* unto him, as of a man of *Macedonia*; diſcovering to his *bodily eyes* a Man; and to his *mind*, that he was to be *conceived* as a Man of *Macedonia*. This was, ſay ſome, * an *Angel*; the *Tutelar* Angel of the place, ſay the *Popiſh* Expoſitors; or the *Genius* of the place, according to the *phraſe* of the Heathens, of whom they learned their Dæmonologie; perhaps *him*, or his Antagoniſt, that not *long* before appeared to *Brutus* at *Philippi*. But theſe are *pleaſing* dreams: Us it may *ſuffice*, that it was the *appearance* of a *Man*, the Mind of *Paul* being enlighten'd to apprehend him as a *man* of *Macedonia*; and that with *infallible* aſſurance, ſuch as uſually accompanieth divine *revelations*, in them to whom they are made, as *Jer.* 23. 28. for upon it, *Luke* affirmeth, *ver.* 10. they *aſſuredly* concluded, that the Lord *called* them into *Macedonia*.

4. The *meſſage* it ſelf is a diſcovery of the *want* of the *Macedonians*, and the *aſſiſtance* they required, which the Lord was willing ſhould be *imparted* unto them: their *want* is not *expreſſed*, but *included* in the *aſſiſtance* they deſired, and the *perſon* unto whom for it they were directed. Had it it been to *help* them in their *Eſtates*, they ſhould *ſcarcely* have been

* A Lapide, Sanctius *in locum*, &c. *Mede*. Apoſt. of later Times. Plutarch. *in Vit.* Bruti. Calvin. *in locum*, *Dicebat ſe diſcernere*, (*neſcio quo ſapore*, *quam verbis explicare non poterat*) *quid intereſſet inter Deum revelantem*, &c. Aug. *Confeſ.*

ſent

sent to *Paul*, who, I believe, might for the *most-part* say with *Peter*, Silver and Gold have I *none*, Acts 3. 6. Or had it been with a *complaint*, that they, who from a *province* of *Greece*, in a corner of *Europe*, had on a *sudden* been exalted into the *Empire* of the Eastern World, were now enslaved to the *Roman* Power and Oppression; they might *better* have gone to the *Parthians*, then the only *State* in the World, formidable to the *Romans*. *Paul*, tho' a *military* man, yet fought not with *Nero*'s Legions, the then visible *Devil* of the *upper* World, but with Legions of *Hell*, of whom the *Earth* was now to be cleared: It must be a *soul-want*, if he be intrusted with the *supplying* of it. * And such *this* was, help from *Death*, *Hell*, *Satan*, from the jaws of that *devouring Lion*: Of *this* the Lord makes them here to *speak*, what every one in that *condition* ought to *speak*, *Help*, *for the Lord's sake*; it was a *Call* to preach the Gospel.

The words being *opened*, we must remember what was said *before* of their *connexion* with the *verses* foregoing; wherein the *Preachers* of the Gospel are expresly *hindred* from above, from going to *other* places, and called *hither*. Whereof no *reason* is assigned, but only the *Will* of him that did *imploy* them: And that no *other* can be rendred, I am further *convinced*, by considering the *empty* conjectures of Attempters.

God foresaw that they would *oppose* the Gospel, says our *Beda*. † So, say I, might he, of all Nations in the World, had not he determined to send

* Plutarch. *de defect. Orac.* Ἑβραῖος κέλεῦ με παῖς μανάρεσιν ἀνασσων τὴν δὲ δύμον προλιπεῖν καὶ ὅδον πάλιν αὖθις ἱκίσθαι. *Respons. Apol. apud* Euseb. Niceph.

† ——— *à nullo duro corde resistitur quia cor ipsum emollit.* Aug. Ezek. 36. 26. Deut. 30. 36.

his

his *effectual* Grace for the *removal* of that Opposition: besides, he grants the *means* of Grace to *despisers*, Mat. 11. 21.

They were not *prepared* for the Gospel, says *OEcumenius*. As well say I, as the *Corinthians*, whose Preparations you may see, 1 *Cor.* 6. 9, 10, 11. or any other Nation, as we shall afterwards declare; yet to this *foolish* conjecture adhere the *Papists* and *Arminians*. * God would have those *places* left for to be *converted* by *John*, says *Sedulius*: yet the Church at *Ephesus*, the chief *City* of those Parts, was planted by *Paul*, say *Ignatius* and *Irenæus*.

He foresaw a *famine* to come upon those *places*, says *Origen*; from which he would *deliver* his own, and therefore it seems, *left* them to the power of the *Devil*.

More such *fancies* might we recount, of Men *unwilling* to submit to the *Will* of God; but upon *that* as the sole *discriminating* Cause of *these things* we rest, and draw these three Observations.

1. *The Rule whereby all things are dispensed here below, especially in the making out of the Means of Grace, is the determinate Will and Counsel of God:* Stay not in Asia, go not into Bithynia, but come to Macedonia; even so, O Father, for so, *&c.*

2. *The sending of the Gospel to any Nation, Place, or Persons, rather than to others, as the Means of Life and Salvation, is of the meer free Grace and good Pleasure of God*: Stay not in Asia, *&c.*

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* Lapide. Sanctius, *in loc.* *Rom. Script. Synd. art.* 1. Ὑμεῖς μὲν οὖν ἐστέ τοιοῦτοι, δε παι δευτὼν στοιχειωθέντες Παύλω τῷ χειστφάρῳ. Ignat. *Epist. ad Ep.* Iren. *lib.* 3. *cap.* 3. *Qui causam quæ sit voluntatis divinæ, aliquid majus eo quærit.* Aug. *Voluntas Dei nullo modo causam habet.* Aquin. *p. q.* 11. *a* 5.

3. No

3. *No Men in the world want help, like them that want the Goſpel:* Come and help us.

Begin we with the firſt of theſe, the Rule whereby, *&c.* or all *Events* and Effects, eſpecially concerning the *propagation* of the Goſpel, and the *Church* of Chriſt, are in their greateſt *variety* regulated by the eternal *purpoſe* and Counſel of *God:* * All *things* below, in their *events*, are but the *wax*, whereon the eternal *ſeal* of his Purpoſe hath left its own *impreſſion*, and they every way *anſwer* unto it. It is not my mind to extend *this* to the generality of *things* in the World, nor to ſhew how the *creature* can by no means *deviate* from that eternal *Rule* of Providence whereby it is *guided*, no more than an *Arrow* can avoid the *Mark*, after it hath received the *impreſſion* of an unerring Hand; or well-order'd *Wheels* not turn, according to the *motion* given them by the maſter-*ſpring*; or the *wheels* in *Ezekiel*'s Viſion, move irregularly to the *ſpirit* of life that was in them, *Ezek* 1.

Nor yet, ſecondly, how that, on the other ſide, doth *no way* prejudice the liberty of *ſecond* Cauſes, in their *actions* agreeable to the natures they are indued withal. He who made and *preſerves* the *Fire*, yet hinders not but that it ſhould *burn*, or act *neceſſarily* agreeable to its *nature*; by his making, preſerving, and guiding of Men, *hindreth* not, yea effectually *cauſeth*, that they work *freely*, agreeable to their nature.

Nor yet, thirdly, to clear up what a ſtraight *line* runs thorough all the darkneſs, *confuſion*, and diſ-

* Θεία πάντων ἀρχὴ, δι' ἧς ἅπαντα, καὶ ὅτε, καὶ διαιωᾷ. Theophraſt. *apud* Picum, *de prov. Providentia eſt ratio ordinis rerum ad finem.* Th. *p.* q. 22. *a* 1. *c.*

order

order in the World; how *abſolutely*, in reſpect of the firſt *fountain*, and laſt *tendance* of *things*, there is neither * deformity, fault, nor *deviation*; every thing that is *amiſs*, conſiſting in the *tranſgreſſion* of a moral rule, which is the *ſin* of the creature, the firſt cauſe being *free*: as he that cauſeth a *lame man* to goe, is the cauſe of his *going*, but not of his going *lame*: or the *ſun* exhaling a ſmell from the kennel, is the cauſe of the *ſmell*, but not of its *noiſomneſs*; for, as from a *garden*, his beams raiſe a *ſweet* ſavour: nothing is amiſs but what goeth *off* from its own *rule*; which he cannot *do*, who will do all his *pleaſure*, and knows no other rule. But omitting theſe things, I ſhall tie my *Diſcourſe* to that which I *chiefly* aimed at in my *Propoſition*, (*viz.*) to diſcover how the great *variety* which we ſee in the diſpenſation of the *means* of Grace, proceedeth *from*, and is regulated *by* ſome eternal *purpoſe* of God, unfolded in his Word. To make out this, we muſt lay down three things.

1. The wonderful variety in diſpenſing of the outward *means* of Salvation, in reſpect of *them* unto whom they were *granted*, uſed by the Lord ſince the Fall: I ſay, ſince the *Fall*; for the grace of *preſerving* from Sin, and *continuing* with God, had been *general*, univerſally *extended* to every creature; but for the grace of *riſing* from Sin, and *coming* again unto God, that is made exceeding *various* by ſome *diſtinguiſhing* Purpoſe.

* *Non tantum res, ſed rerum modos. Videtur ergo quod non ſit aliqua deordinatio, deformitas aut peccatum ſimpliciter in toto univerſo, ſed tantummodo reſpectu interiorum cauſarum, ordinationem ſuperioris cauſa volentium, licet non valentium perturbare.* Brad. *de cauſ. Dei, lib.* 1. *cap.* 34. Ἡ ἁμαρτία ὄϛιν ἡ ἀνομία. *Adeo ſumma juſtitiæ regula eſt Dei voluntas, ut quicquid vult, eo ipſo quod vult juſtum habendum ſit.* Aug. *de gen. con. man. lib.* 1. Iſa. 46. 10.

2. That

2. That this *outward* diſpenſation being *preſuppoſed*, yet, in *effect*, working upon *particular* perſons, there is no leſs *variety*; *for he hath mercy on whom he will have mercy.*

3. Diſcover the *rules* of this whole adminiſtration.

1. *For the firſt:* The *promiſe* was at firſt made unto *Adam*, and by him doubtleſs conveyed to his *iſſue*; and preached to the ſeveral *generations*, which his eyes beheld, proceeding from his own *loins:* Gen. 3. 15. & 4. 26. & 6. 5. but yet, by the *wickedneſs* of the old world, all fleſh *corrupting* their ways, we may eaſily *collect*, that the *knowledge* of it quickly departed from the *moſt:* ſin baniſhing the *love* of God from their *hearts*, hindred the *knowledge* of God from continuing in their *minds*. 2. After many *revivings*, by *viſions*, *revelations*, and *covenants*, it was at length *called* in from the wide world, and wholly *reſtrained* to the *houſe*, family, and ſeed of *Abraham*; with whom alone all the means of grace continued for *thrice fourteen* generations; *they* alone were in *Goſhen*, and all the *world* beſides in thick *darkneſs:* the *dew* of Heaven was on them as the *fleece*, when elſe all the *earth* was *dry*. *God ſhewed his word unto Jacob, his ſtatutes and judgments unto Iſrael: he hath not dealt ſo with any nation*, Pſal. 141. 19, 20. The prerogative of the *Jews* was chiefly this, that to them were committed the *oracles* of God, *Rom.* 3. to them pertained the *adoption*, and the *glory*, the Covenants, and the *giving of the law*, *the ſervice of God and the promiſes*, Rom. 9. 4. 3. But when the *fulneſs* of time came, the *Son* of God being ſent in the *likeneſs* of ſinful fleſh, he drew *all* men unto him: And God, who had before *winked* at the time of

Gen. 5. 24. & 6. 18.
Gen. 12. 1. & 18. 1, 2.
Pſal. 76. 1. 2.
Joh. 4. 22.
Gal. 4. 4.
Joh. 12. 32.
Acts 17. 30.
Mark 16. 15.
Mal. 3. 4.
Prov. 8. 31.

of their *ignorance*, then called them *every-where* to repent, commanding the Goſpel to be *preached* to the *univerſality* of reaſonable creatures, and the *way* of ſalvation to be *proclaimed* unto All; upon *which*, in few *years*, the ſound of the Goſpel went out into all *nations*, and the *ſun* of Righteouſneſs diſplayed his *beams* upon the *habitable* parts of the Earth. * 4. But yet *once more* this light by Satan and his *agents*, perſecutors and ſeducers, is *almoſt* extinguiſhed, as was foretold, 2 *Theſ.* 2. *remaining* but in few places, and burning dim where it was, the Kingdom of the *beaſt* being full of *darkneſs*, Rev. 16. 10. yet God again raiſeth up *Reformers*, and by them *kindles* a *light*, we hope, never to be put out. But alas, what a *ſpot* of ground doth this *ſhine* on, in compariſon of the former *vaſt* extents and bounds of the Chriſtian World! Now is all this *variety*, think you, to be aſcribed unto *chance*, as the *Philoſopher* thought the World was *made* by a *caſual* concurrence of Atoms? Or hath the *Idol* Free-will, with the new *goddeſs* Contingency, ruled in theſe Dipenſations? Truly, neither the *one* nor the *other*, no more than the *fly* raiſed the *duſt* by ſitting on the chariot-*wheel*; but all *theſe* things have come to *paſs*, according to a certain *unerring* rule, given them by God's determinate *purpoſe* and counſel. Secondly, preſuppoſing this *variety* in the *outward* means, how is it that thereupon *one* is taken, *another* left? The *promiſe* is made known to *Cain* and *Abel*; *one* the firſt Murtherer, the other the firſt *Martyr*; *Jacob* and *Eſau* had the ſame outward *advantages*, but the *one* be-

* See *Tertull. lib. ad Judæ.* reckoning almoſt all the known Nations of the World, and affirming that they all, that is, ſome in them, in his days, ſubmitted to the ſceptre of Chriſt: he lived in the end of the ſecond Century.

comes *Iſrael*, the other *Edom*; the one inherits the *promiſes*, the other ſells his *right* for a meſs of *pottage*: at the preaching of our Saviour, *ſome* believed, *ſome* blaſphemed; *ſome* ſaid he was a *good* man, *others* ſaid, *nay*, but he deceiveth the people, *Joh.* 7. 12. Have we not the *word* in its power this day, and do we not ſee the like various *effects*, *ſome* continuing in *impenitency*, *others* in ſincerity *cloſing* with Jeſus Chriſt? Now what ſhall we ſay to *theſe* things? What guides theſe *wheels?* Who thus *ſtears* his Word for the *good* of Souls? Why *this* alſo, as I ſaid before, *is* from ſome *peculiarly*-diſtinguiſhing purpoſe of the Will of God.

To open the *third thing* propoſed, I ſhall *ſhew*, Firſt, that all this *variety* is according to God's *determinate* purpoſe, and anſwereth thereunto; Secondly, the particular purpoſes from whence this *variety* proceedeth.

1. Epeſ. 1. 11. *He worketh all things* according *to the* Counſel *of his own will.* * As man may be ſaid to erect a *fabrick*, according to the *counſel* of his Will, when he *frameth* it before in his Mind, and maketh all things in *event* anſwer his preconceived *platform*; all things, (eſpecially τὰ πάντα, all *thoſe* things, of which the *Apoſtle* there treateth, *Goſpel*-things) have their *futurition*, and manner of Being, from his *eternal* purpoſe: *whence* alſo is the *idea* in the *mind* of God, of all things with their *circum-*

* Piſcat. *in loc.* Πάντα δέλεγω, τὰ ἐκ ἐσ' ἡμῖν, τὰ δ' ἠφ' ἡμῖν. ἃ δ' προνοίας, ἀλλὰ τῆς ἡμετέρας αὐτεξουσίας. Damaſcin. *fatis imple.* Mat. 10. 29. Job 14. 5. Prov. 16. 33. & 19. 21. & 21. 1, 30. *Nihil fit, niſi omnipotens fieri velit, vel ipſe faciendo, vel ſinendo ut fiat.* Aug. Gen. *chap.* 4. 5. 6. 7. 1 Kings 22. 19, 20, 21. 2 King. 5. 18, 19. Pſal. 76. 10. Eccleſ. 7. 26. Iſa. 6. 9, 10, 11, *&c.*

ſtances,

ſtances, that ſhall be: that is the firſt *mover*, continuing it ſelf *immoveable*; giving to *every* thing a regular motion, according to the *impreſſion* which from that it doth receive: *for known unto him are all his works from the beginning of the world*, Acts 15. 18.

If any *attendants* of Actions might free and *exempt* them from the regular *dependance* we inſiſt upon, they muſt be either *contingency* or *ſin*; but yet for *both* theſe, we have, beſides general *rules*, clear particular *inſtances*. * What ſeems more *contingent* and caſual, than the *unadviſed* ſlaying of a man with the fall of the head of an Axe from the *helve*, as a *man* was cutting Wood by the *way* ſide? *Deut.* 19. 5. yet God *aſſumes* this as his *own* Work, *Exod.* 23. 13. the *ſame* may be ſaid of *free* Agents, and their *actions*: And for the *other*, ſee *Acts* 4. 27, 28. in the *crucifying* of the Son of God's love, all *things* came to paſs according as his *counſel* had before *determined* that it ſhould be done. Now how in the *one* of theſe *liberty* is not *abridged*, the *nature* of things not *changed* in the *other*, *ſin* is not *countenanced*, belongs not to this Diſcourſe: *The counſel of the Lord* then *ſtandeth for ever, and the thoughts of his heart are unto all generations*, Pſal. 33. 12. *his counſel ſtandeth, and he will do all his pleaſure*, Iſa. 46. 10. for he is *the Lord, and he changeth not*, Mal. 3. 6. with him is neither *variableneſs nor ſhadow of turning*, James 1. 17. all things that are, come to paſs in that *unchangeable* method, which *he* hath laid them *down* from all Eternity.

* *Deus non operatur in malis, quod ei diſplicet, ſed operatur per eos quod ei placet; recipientur vero, non pro eo quod Deus bene uſus eſt ipſorum operibus malis, ſed pro eo, quod ipſi male ab uſi ſunt Dei operibus bonis.* Fulgent. *ad* Monim.

2. Let us look *peculiarly* upon the purpoſes according to which the diſpenſations of the *Goſpel*, both in *ſending* and *with-holding* it, do *proceed*.

1. For the *not ſending* of the Means of Grace unto *any* People, whereby they *hear* not the joyful ſound of the *Goſpel*, but have in all *Ages* followed dumb *Idols*, as many *do* unto this day. In this Chapter of which we treat, the Goſpel is *forbidden* to be preached in *Aſia* and *Bithynia*; which reſtraint, the Lord, by his *Providence*, as yet continues to many Parts of the World: Now the *Purpoſe* from whence this *proceedeth*, and whereby it is *regulated*, you have *Rom.* 9. 22. *What if God, willing to ſhew his wrath, and to make his power known, endured with much long-ſuffering the veſſels of his wrath fitted to deſtruction*, compared with *Matth.* 11. 25, 26. thou haſt hid theſe things from the Prudent and Wiſe; even ſo, O Father, for ſo it *ſeemed good* before thee: and with *Acts* 14. 16. he ſuffered all Nations to walk in their *own ways*. Now God's *not* ſending the *Truth*, hath the ſame *deſign* and aim with his *ſending*, the efficacy of *Error*, *viz.* that they all may be *damned* who have it not: * There being *no* other *name* under Heaven whereby *they* may be *ſaved*, but only *that* which is *not* revealed unto them; *God*, in the mean time being no more the *cauſe* of their *ſins*, for which they incur *damnation*, than the *Sun* is the cauſe of *Cold* and *Darkneſs*, which follow the *abſence* thereof: or *he* is the *cauſe* of a Man's *impriſonment* for Debt, who will not *pay* his Debt for him, though he be

2 Theſſ. 2.
Acts 4.

* *Lib ratur pars hominum, parte pereunte; ſed cur horum miſertus ſit Deus, illorum non miſertus, quæ ſcientia comprehendere poteſt? latet diſcretionis ratio, ſed non latet ipſa diſcretio.* Proſp. *de vo. at. Gen.*

no

now in *theſe*, generally *all* are *equal*, *all* having *ſinned* and come ſhort of the Glory of God, 1 *Cor.* 1. 25, 26. And in *particular* Sins againſt the *Law* and *light* of Nature, no Nation have gone farther than they which were ſooneſt *enlightned* with the Word, as afterwards will appear: So that the *ſole cauſe* of this, is, the *good pleaſure* of God, as our Saviour affirmeth, *Mat.* 11. 25, 26.

2*dly*: That *Sins* againſt the *Covenant* of Works, which Men are *under*, before the *Goſpel* comes unto them, cannot have any general *Demerit*, that the Means of Life and Salvation by *free Grace* ſhould not be imparted to them, *Acts* 14. 16, 17. chap. 17. 30, 31. It is true, all *Nations* have deſerved to be turned into *Hell*, and a People that have had the *Truth*, and detained it in *Ungodlineſs*, deſerve to be deprived of it. The *firſt*, by virtue of the *Sanction* of the firſt broken *Covenant*; the *other*, by ſinning againſt *that* which they had of the *ſecond*: but that *Men* in a *fallen Condition*, and not able to *riſe*, ſhould *hereby* deſerve not to be *helped* up, needeth ſome *diſtinction* to clear it.

There is then a *two-fold Demerit* and Indignity: One meerly *negative*, or a *not* deſerving to have *good* done unto us; the other *poſitive*, deſerving that *good* ſhould *not* be done unto us. The *firſt* of theſe, is found in *all* the World, in reſpect of the *Diſpenſation* of the Goſpel: If the Lord ſhould *beſtow* it only on *thoſe* who do not, *not* deſerve it, he muſt for *ever* keep it *cloſed* up in the Eternal *Treaſure* of his own Boſom. The ſecond is found *directly in none*, in reſpect of that peculiar *way* which is *diſcovered* in the Goſpel, becauſe they had not *ſinned* againſt it; which *rightly* conſidered, gives no ſmall *luſtre* to the freedom of Grace.

3*dly*:

3dly: That there is a *Right* in the Goſpel, and a fitneſs in that gracious *Diſpenſation*, to be made known to *all People in the World*; that no ſingular *portion* of the Earth ſhould be any longer an *holy Land*, or any *Mountain* or the World lift up its *head* above its fellows. And this *Right* hath a double *foundation.*

(1.) Firſt, The *infinite Value* and Worth of the *Blood* of Chriſt, giving *fulneſs* and *fitneſs* to the Promiſes *founded* thereon, to be *propounded* to all Mankind; *for through his blood, remiſſion of ſins is preached to whoſoever believes on him*, Acts 10. 43. *to every creature*, Matth. 16. 15. God would have a *Price* of that infinite *Value* for Sin, laid down, as might *juſtly* give *advantage*, to proclaim a Pardon *indefinitely* to *all* that will come in, and accept of it, there being in it no Defect at all, (though intentionally only a Ranſom for ſome) but that by *it*, *the World might know that he had done whatſoever the Father commanded him*, Joh. 14. 31.

Rom. 8. 22. Joel 2. 28. Joh. 17. 32. Rom. 1. 5. Rom. 16. 26.

(2.) Secondly, In that *OEconomy* and *Diſpenſation* of the *Grace* of the *new* Covenant, breaking forth in theſe *later* Days, whereby all *external Diſtinction* of Places and Perſons, People and Nations being removed, Jeſus Chriſt taketh *all Nations* to be his *Inheritance*, diſpenſing to *all Men* the Grace of the *Goſpel*, bringing Salvation, as ſeemeth beſt to him: *Tit.* 2. 11. 12. for being *lifted up, he drew all unto him*, having redeemed us with his Blood, *out of every kindred and tongue, people, and nation*, Rev. 5. 9. And on theſe *two grounds* it is, that the Goſpel hath in it *ſelf* a right and *fitneſs* to be preached to *all*, even as *many* as the Lord our God ſhall call.

Rom. 9. 13. Ephes. 3. 14, 15. Matth. 28. 19.

Theſe

Theſe things being *premiſed*, I come to the Proof of the *Aſſertion.*

Deut. 7. 7, 8. *Moſes* is very careful in *ſundry places* to get *this* to take an *impreſſion* upon their Spirits, that it was meer *free Grace* that exalted them into that *Condition* and Dignity wherein they *ſtood*, by their *approach* unto God, in the *Enjoyment* of his Ordinances: In this moſt *clearly* rendring the *cauſe* of God's *Love* in chuſing them, mentioned *ver.* 7. to be only his *Love*, ver. 8. his *Love* towards them is the cauſe of his *Love*, his free *Love* eternally *determining*, of his free *Love* actually *conferring* thoſe diſtinguiſhing Mercies upon them: It was not for *their righteouſneſs, for they were a ſtiff-necked people*, Deut. 6. 6.

Matth. 11. 25, 26. Our Saviour laying *both* theſe things together, the *hiding* of the Myſteries of Salvation from *ſome*, and *revealing* them to *others*, renders the *ſame* Reaſon and ſupreme *Cauſe* of both, of which no *account* can be rendred, *only the good pleaſure of God. I thank thee, Father:* And if any will proceed *higher*, and ſay, Where is the *juſtice* of this, that Men, *equally* obnoxious, ſhould be thus *unequally* accepted? we ſay with *Paul, that he will have mercy on whom he will have mercy, and whom he will he hardneth*; and who art thou, O man, that diſputeſt againſt God? * *Si tu es homo, & ego homo, audiamus dicentem, O homo, Tu quis:* To ſend a *Pardon* to ſome that are *condemned*, ſuffering the *reſt* to ſuffer, hath no Injuſtice. † If this will not ſatisfy, let us ſay with the ſame Apoſtle, ὁ βάθος, *Rom.* 11. 33. O the depth of the riches, *&c.*

Yea,

* Auguſt. † *Si hoc voluntatum meritis voluerimus aſcribere, ut malos neglexiſſe gratia bonos elegiſſe videatur, reſiſtet vobis innumerabilium*

Yea, ſo far is it from Truth, that God ſhould *diſpenſe*, and grant his *Word* and Means of Grace, by any other *Rule*, or upon any other *motive* than his own *Will* and good Pleaſure, that we find in the *Scripture* the direct *contrary* to what we would *ſuppoſe*, even *Mercy* ſhew'd to the more *Unworthy*, and the more *Worthy* paſſed by; reckoning *Worthineſs* and *Unworthineſs* by leſs or greater Sin, with leſs or more Endeavours. Chriſt preaches to *Chorazin* and *Bethſaida* which would not *repent*, and at the ſame time *denies* the Word to *Tyre* and *Zidon*, which would have gotten on Sackcloth and Aſhes, when the *other* continued delicate Deſpiſers, *Matth.* 11. 21. *Ezekiel* is ſent to them that would not hear *him*, paſſing by them that would have *hearkened*, chap. 3. 5. which is moſt clear, *Rom.* 9. 30, 31. *the Gentiles which followed not after righteouſneſs, have attained to righteouſneſs, even the righteouſneſs of faith; but Iſrael which followed after the law of righteouſneſs, have not attained to it.* If, in the diſpenſation of the *Goſpel*, the Lord had *had* any reſpect to the *deſert of People*, *Corinth*, that famous place of ſinning, had not ſo ſoon enjoyed it, the People whereof, for *worſhip*, were led away with *dumb Idols*, 2 Cor. 12. 2. and for their Lives, ye have them *drawn* to the life, 1 *Cor.* 6. 9, 10, 11. *Fornicators, idolaters, adulterers, effeminate, abuſers of themſelves with mankind, thieves, covetous, drunkards, revilers, extortioners,* καὶ ταῦτα τινὲς ἦτε, which is to be repeated, ἀπὸ τῦ κοινῦ, ſome of you were *Fornicators*, ſome Idolaters, but ye are ſanctified: Seem not theſe to the eye of Fleſh good-

merabilium cauſa populorum, quibus per tot ſecula, cœleſtis doctrinæ annuntiatio non corruſcavit, nec meliores fuiſſe eorum poſteros poſſumus dicere, quibus ſcriptum eſt, Gentium populus qui ſedebat in tenebris lucem vidit magnam. Proſp. *de voc. Gen. lib.* 1. *cap.* 15.

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ly *Qualifications* — for the Goſpel of *Jeſus Chriſt?* Had *theſe* Men been dealt withal according as they had *diſpoſed* themſelves, not *fitter Fuel* for Hell could the *Juſtice* of God require: But yet ye *ſee*, to theſe the *Goſpel* comes, which the firſt, a Light *ſhines* to them that ſit in *Darkneſs* and in the *ſhadow of death.*

Reaſon 1.] If God *ſend* or grant the *Goſpel*, which is the Means of Grace, upon any other *ground* but his meer *good pleaſure*, then it muſt be an Act of *remunerative Juſtice.* * Now there is no ſuch *Juſtice* in God towards the *Creature*, but what is founded upon ſome *preceding Covenant*, or with Promiſe of God to the *Creature*, which is the only *foundation* of all *Relation* between *God* and *Man*, but only thoſe that attend Creation and *Sovereignty.* Now what *Promiſe* do you find made to, or *Covenant* with a *People* as yet without the Goſpel; I mean *conditional* Promiſes, inferring any *good* to be beſtowed on any *required* Performance on their part? *free*, *abſolute* Promiſes there are, innumerable, that *light* ſhould ſhine to them that were in *darkneſs*, and thoſe to be called *God's people* which were *not* his People; but ſuch as *depend* on any *condition* on their part to be *fulfilled*, we find none. God *bargains* not with the Creature about the *Goſpel*, knowing how *unable* he is to be *merchant* for ſuch *pearls.* If a Man had all that *goodneſs* which may be *found* in Man, without *Jeſus Chriſt*, they would not in the leaſt *meaſure* procure a *diſcovery* of him.

* *Si de debito quæratur reſpectu creaturæ, in Deum cadere non poteſt, niſi ex aliqua ſuppoſitione ipſi Deo voluntaria, quæ non poteſt eſſe niſi promiſſio aut pactio aliqua, ex quibus fidelitatis aut juſtitiæ debitum oririſolet.* Suarez. *de libert. divi. vol. diſp.* 1. § 2. *num.* 5.

I deny not but God *may*, and perhaps ſometimes *doth* reveal himſelf to *ſome* in a peculiar and *extraordinary* manner. Whereunto tends that *ſtory* in *Aquinas*, * of a Corps taken up in the days of *Conſtantine* and *Irene*, with a plate of Gold, and this *Inſcription* in it, *Chriſtus naſcetur ex virgine, ego credo in illum, O ſol ſub Irenæ & Conſtantini temporibus iterum me videbis.* But that this ſhould be *regular* to Men *living*, μὴ λόγε, † in *Juſtyn Martyr*'s phraſe, or uſing their naturals *aright*, (which is impoſſible they ſhould, the right uſe of *naturals* depending on *ſupernaturals*) is wide from the word.

If there be any *outward motive* of granting the Goſpel unto *any*, it is ſome acceptable *performances* of theirs, *holding* up to the *rule* and *will* of God: now this *will* and *rule* having no ſaving *revelation* but by the Goſpel, which ſhould thus be procured by Acts *agreeable* unto it, makes up a flat *contradiction*, ſuppoſing the *revelation* of the Goſpel, before it be *revealed*; doubtleſs, according to all *rules* of Juſtice to us *made known*, it is an eaſier thing to *deſerve* Heaven by Obedience, now under the *Covenant* of Works, than being under that *Covenant*, to do any *thing* that might *cauſe* a new way of Salvation, ſuch as the *Goſpel* is, to be revealed. With ſome Obſervations I deſcend to Application.

Obſ. 1.] Firſt, There is the *ſame* reaſon of *continuing* the Goſpel unto a People, as of *ſending* it; eſpecially if *oppoſitions* riſe high, *apt* and *able* in themſelves for its *removal*, Hoſ. 1. 8, 9. Never Na-

* *Deus nulla obligatione tenetur, antequam ipſe fidem ſuam aſtringat, ergo ante promiſſionem nulla iuſtitia diſtributiva in Deo reperitur.* Vaſq. *in* q. 21. *a* 1. *diſp.* 86. Aquin. 1, 2. *q.* 2. *art* 7.

† Καὶ ὁι μὴ λόγε βιόσανλες χειςιανοὶ εἰσι. Juſtin. *Apol.* 2.

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tion as yet *enjoyed* the *Word*, that deſerved the *continuance* of the Word: God hath always *ſomething* againſt a *People*, to make the *continuing* of his Grace, to be of *Grace*; the *not removing* of his Love, to be meerly of *Love*; and the *preaching* of the Goſpel, to be a *mercy* of the Goſpel, free and *undeſerved*. Tho' there be *work*, and labour, and patience for *Chriſt*'s ſake at *Epheſus*, yet there is *ſomewhat* againſt *Epheſus*, Rev. 2. 4, 5. for which he might juſtly *remove* his *candleſtick*; and if he doth it not, it is of the ſame *mercy* that firſt ſet it there. As God lays out *goodneſs* and *grace* in the *entrance*, ſo patience, long-ſuffering, and *forbearance* in the *continuance*; he bears with our *manners*, whilſt we grieve his *ſpirit*. Look upon the *face* of this *Kingdom*, and view the *body* of the People, think of the *profaneneſs*, *villany*, trampling upon the blood of Jeſus, *ignorance*, contempt of God and his ways, *deſpiſing* his Ordinances, *reviling* his ſervants, *branding* and defaming the power of *godlineſs*, perſecuting and *tearing* one another; and yet hear the *joyful* ſound of the Word in *every* corner, and you will quickly *conclude*, that you *ſee* a great *ſight* of God's Love againſt our *Sins*, and not of our *Goodneſs* for his Love.

Secondly, There is the *ſame reaſon* of the *reformation* and the *doctrine* of the Goſpel *corrupted* with Errour, and of the *worſhip* of God, *collapſed* with Superſtition, as of the firſt *implantation* of the Goſpel. God, in his juſt *judgment* of late Ages, had *ſent* upon the *weſtern* World the efficacy of Errour, that they ſhould believe *lyes*, becauſe they *received* not the *love* of the truth, as he foretold, 2 *Theſſ.* 2. Now *whence* is it, that we ſee *ſome* of the Nations thereof as yet *ſuffered* to walk in their own *ways*, *others* called to repentance, ſome *wilderneſſes* turned into green *paſtures* for the flock of God, and ſome *places*

made barren *wilderneſſes* for the wickedneſs of them that dwell therein. How comes it, that this *Iſland* glories in a *Reformation*, and *Spain* ſits ſtill in *darkneſs?* Is it becauſe we were *better* than they? or leſs engaged in *Antichriſtian* Deluſions? Doubtleſs, no; no Nation in the World drank deeper of that *cup of abomination:* It was a *proverbial* ſpeech amongſt all, *England was our good Aſs* (a Beaſt of burthen) for (Antichriſt whom they called) the Pope: Nothing but the *good pleaſure* of God and Chriſt freely coming to *refine* us, *Mal.* 3. 1, 2, 3, 4. cauſed this diſtinction.

Obſ. 3.] Tho' Men can do *nothing* towards the *procuring* of the Goſpel, yet Men may do *much* for the *expulſion* of the Goſpel: If the *husbandmen* prove *idle* or ſelf-ſeekers, the *vineyard* will be lett to *others*; and if the *people* love darkneſs more than *light*, the *candleſtick* will be removed; *Let* England *beware.* Now *this* Men may do, either upon the firſt *entrance* of the Goſpel, or after ſome *continuance* of it: The Goſpel *ſpreading* it ſelf over the *Earth*, finds *entertainment*; like that of Mens ſeeking *Plantations* amongſt barbarous Nations, ſometimes *kept out* with hideous Outcries at the Shore, ſometimes ſuffered to *enter* with admiration, and a little *after* violently aſſaulted.

In the *firſt* way, how do we find the *Jews*, puting far from them the *word* of Life, and reiecting the *counſel* of God at its firſt *entrance* calling for *night* at the *riſing* of the Sun? hence, *Acts* 13. 41. *Paul* concludes his *Sermon* to them with, *Hear, ye deſpiſers, wonder and periſh:* and *ver.* 46. it was *neceſſary the word ſhould be preached to them*: but ſeeing they judged themſelves *unworthy*, they were *forſaken:* and *ver.* 51. they ſhake off the *duſt of their feet* againſt them, a common *ſymbol* in thoſe days, of the *higheſt* Indignation

nation and *deepest* Curse: The like *stubbornness* we find in them, *Acts* 28. whereupon the *Apostle* wholly turned himself to the *Gentiles*, ver. 28. How many Nations of *Europe*, at the beginning of the *Reformation*, rejected the Gospel of God, and procured *Christ*, with the *Gadarens*, to depart as soon as he was *entred*, will be found at the *last day*, written with the *blood* of the *Martyrs* of Jesus, that suffered amongst them?

2. Secondly, After some *continuance*; so the Church of *Laodicea*, having for a-while enjoyed the Word, fell into such a *tepid condition*, so little moved with that *fire* which Christ came to send upon the *earth*, Rev. 3. 15, 16. that the Lord was even *sick* and weary with *bearing* them. The Church of *Rome*, famous at first, * yet quickly, by the advantage of outward Supportments and glorious *fancies*, became *head* of that *fatal* Rebellion against Jesus Christ, which *spread* it self over most of the *Churches* in the World; God hereupon sending *upon* them the *the efficacy of errour to believe a lye, that they all might be damned that believed not the truth, but had pleasure in unrighteousness*, 2 Thess. 2. suffering them to *detain* the empty *names* of Church and *Gospel*; which, because they *usurp*, only for their *advantage* here, to appear *glorious*, the Lord will use for the *advancing* of his Justice hereafter, to shew them inexcusable. O *Lord*, how was *England* of late, by thy Mercy, *delivered* from this *snare?* a *Captain* being chosen for the *return* of this People into *Egypt:* Oh, how hath thy *grace* fought against our *backsliding!* And let none seek to *extenuate* this Mercy, by *Catalogues* of Errours still amongst us; there is *more* danger of an *apostasy* against

* Νῦν δὲ ἔστιν ἀποστασία, ἀπέστησαν γὰρ οἱ ἄνθρωποι τῆς ὀρθῆς πίστεως. Cyrillus Heros. κατεχήσια.

Chriſt, and *rebellion* againſt the Truth, in one *Babyloniſh* Errour, owned by Men pretending to *power* and *juriſdiction* over others, than in five hundred *ſcattered* amongſt inconſiderable diſunited *Individuals*. I would to God we could all *ſpeak* and *think* the *ſame things*, that we were all of *one* Mind, even in the *minutulous* Differences that are now amongſt us: But yet the *truth is*, the Kingdom of Jeſus Chriſt never *ſhakes* amongſt a People, until Men pretending to *act* with a combined *mixed* Power of *Heaven* and *Earth*, unto which all *ſheaves* muſt bowe or be threſhed, do, by *virtue* of this Truſt, ſet up and impoſe things or *opinions* deviating from the *rule*, Rev. 13. 17. as it was in the Papacy, Errours owned by mixed *Aſſociations*.

Civil and *Eccleſiaſtical* are for the moſt part *incurable*, be they never ſo *abſurd* and fooliſh: of which the Lutheran *Ubiquities* and *Conſubſtantiation* are a tremendous Example. Theſe things being preſuppoſed,

Uſe 1.] Let no fleſh *glory* in themſelves, but let every mouth be *ſtopped*; for we have *all ſinned*, and come ſhort of the Glory of God. Who hath made the *poſſeſſors* of the Goſpel to *differ* from others? or *what have they that they have not received?* 1 Cor. 4. 7. Why are *theſe things* hidden from the *great* and *wiſe* of the World, and revealed to *babes* and Children, but becauſe, *O Father, ſo it pleaſed thee?* Matth. 11. 26. *He hath mercy on whom he will have mercy, and whom he will he hardeneth*, Rom. 9. Ah, Lord if the Glory and Pomp of the World might *prevail* with thee to ſend thy Goſpel, it would ſupply the room of the *curſed Alcoran*, and ſpread it ſelf in the *Palaces* of that ſtrong *Lion* of the Eaſt, who ſets his *Throne* upon the *necks* of Kings; But alas, *Jeſus Chriſt is not there*. If *Wiſdom*, Learning pretended

tended Gravity, counterfeit *Holineſs*, real Policy were of any *value* in thine eyes, to procure the Word of *Life*, it would be as free and glorious at *Rome* as ever; But alas, *Antichriſt* hath his Throne there, *Jeſus Chriſt is not there.* If *Will-worſhip* and Humilities, neglect of the Body, Macerations, and Superſtitions, Beads, and *vainly-repeated Prayers* had any efficacy before the Lord, the Goſpel, perhaps, might be in the *cells* of ſome Recluſes and *Monks*; But alas, *Jeſus Chriſt is not there.* If *moral Vertues*, to an amazement, exact civil *Honeſty* and *Juſtice*, that *ſoul* of humane Society, could have prevailed ought, the Heathen *Worthies* in the days of old had had the *Promiſes*; But alas, *Jeſus Chriſt was far away.* Now if all theſe be paſſed by, to whom is the *report* of the Lord made known? to whom is his *arm* revealed? * Why, to an *handful* of poor *Sinners* among the Nations formerly counted fierce and *barbarous.* And what ſhall we ſay to theſe things? Ὁ βάθος, O the depth, *&c.*

Uſe 2.] Let *England* conſider with Fear and *trembling* the Diſpenſation that it is now under; I ſay, with Fear and Trembling, for this *Day* is the *Lord's Day*, wherein he will *purge* us or *burn* us, according as we ſhall be found *Silver* or *Droſs:* It is *our* Day wherein we muſt *mend* or *end:* Let us look to the *Rock* from whence we were *hewed*, and the Hole of the *Pit* from whence we were *digged.* † Was not our *Father* an *Amorite*, and our Mother an *Hittite?* Are we not the *Poſterity* of idolatrous *Progenitors?* of *thoſe* who worſhipped them who by nature were no Gods? How often alſo hath this Land *forfeited* the

* *Britannorum inacceſſa Romanis loca, Chriſto vero ſubjecta.* Tertull. † *Britanniam in Chriſtianam conſentive religionem.* Origen. *Hom.* 4. *in* Ezek. Niceph. *lib.* 2. *cap* 40. *Epiſt.* Eleuth. *ad Lucium, ann.* 169. *apud* Bar.

Goſpel? God having taken it *twice* away, who is not *forward* to ſeize upon the Forfeiture. In the very *morning* of the Goſpel, the *Sun* of Righteouſneſs *ſhone* upon this Land; and they ſay, the firſt *Potentate* on the Earth, that *owned* it, was in *Britain:* But as it was here *ſoon* profeſſed, ſo it was here *ſoon* abuſed. That part of this Iſle which is called *England*, being the firſt Place, I read of, which was *totally* bereaved of the Goſpel; the Sword of the then *Pagan Saxons* fattening the Land with the *Blood* of the *Chriſtian* Inhabitants; * and in the cloſe, wholly ſubverting the Worſhip of God. Long it was not e're this *Cloud* was b'own over, and *thoſe* Men, who had been *Inſtruments* to root out others, ſubmitted their own Necks to the Yoke of the Lord, and under exceeding variety in Civil Affairs, *enjoyed* the Word of Grace: until by *inſenſible* degrees, like Summer unto Winter, or Light unto Darkneſs, it gave place to *Antichriſtian* Superſtition, and left the Land in little leſs than a *Paganiſh* Darkneſs, drinking *deep* of the *Cup* of Abominations, mingled for it by the *Roman* Harlot: And is there Mercy yet in God, to recover a *Twice-loſt* over-backſliding People? Might not the *Lord* have ſaid unto us, What ſhall I do unto thee, oh *Iſland?* How ſhall I make thee as *Admah?* How ſhall I ſet thee as *Zeboim?* But his Heart is turned within him, his Repentings are kindled together: The *dry Bones* ſhall live, and the *Fleece* ſhall be wet, tho' all the Earth be dry. God will *again* water his Garden, once more *purge* his Vineyard; once more of his *own accord* he will take *England* upon *liking*, though he had twice *deſervedly* turned it out of his ſervice; ſo that coming as a Refiner's Fire, and as Fuller's Soap to purify the Sons of *Levi*, to purge

* *Anno* 469 the *Saxons* entred.

them

them as Gold and Silver, to offer to the Lord an Offering in Righteouſneſs, to reform his *Churches, England*, as ſoon as any, hath the Benefit and Comfort thereof: Nay, the Reformation of *England* ſhall be more *glorious* then of any Nation in the World, being carried on, neither by *Might* nor *Power*, but only by the Spirit of the Lord of Hoſts. But is this the *utmoſt* period of *England*'s Sinning, and God's ſhewing *Mercy*, in continuing and reſtoring of the Goſpel? No truly; we again in our Days have made Forfeiture of the Purity of his Worſhip, by an almoſt *univerſal* treacherous Apoſtacy; from which the free Grace and good Pleaſure of God hath made a great *Progreſs* again towards a Recovery.

There are *two* ſorts of Men that I find exceedingly ready to *extenuate* and leſſen the *Superſtition* and Popiſh Tyranny of the former Days, into which we were falling.

Firſt, Such as were induſtriouſly *inſtrumental* in it, whoſe *Suffrages* had been loud, for the Choice of a *Captain* to return into *Egypt:* Men tainted with the *Errors*, and *loaded* with the *Preferments* of the Times; with all thoſe who blindly *adhere* to that Faction of Men, who, as yet, covertly drive on that Deſign. To ſuch as *theſe*, all was nothing, and to *them* it is no Mercy to be delivered. And the truth is, it is a Favour to the *Lamb* and not the *Wolf*, to have him taken out of his Mouth: But *theſe* Men have Intereſt by *thoſe* things which have no *Ears*, againſt which there is no contending.

Secondly, Such as are diſturbed in their *Opticks*, or have gotten falſe *Glaſſes*, * repreſenting all things unto them in dubious Colours; which way ſoever they

* *Nunc igitur ſi nominis odium eſt, quis nominum reatus? quæ accuſatio vocabulorum? niſi aut barbarum ſonat aliqua vox nominis, aut male dicum aut impudicum.* Tertul. *Apol. ad Gen. cap.* 3.

look,

look, they can ſee nothing but *Errors*, *Errors* of all ſizes, ſorts, ſects, and ſexes.

Errors and *Hereſies*, from the beginning to the end, which hath deceived ſome Men *not of the worſt*, and made them *think*, that all before was *nothing* in compariſon of the preſent *Confuſion*. A great ſign they *felt* it not, or were not troubled at it; as if Men ſhould come into a *Field*, and ſeeing ſome *red Weeds* and *Cockle* among the Corn, ſhould inſtantly affirm, there is no *Corn* there, but all *Weeds*, and that it were much *better* the *Hedges* were down, and the whole *Field* laid open to the *Boar* of the Foreſt; but the *Harveſt* will one Day ſhew the Truth of theſe things. But that theſe *Apprehenſions* may not too much prevail, to the *vilifying* and extenuating of *God*'s *Mercy*, in reſtoring to us the *Purity* and Liberty of the Goſpel, give me leave, in a few Words, to ſet out the *Danger* of that *Apoſtacy*, from which the *good Pleaſure* of God hath given us a *Deliverance*. I ſhall inſtance only in a few things: *Obſerve* then, that,

Firſt, The *darling* Errors of late Years, were all of them *ſtones* of the old *Babel*, cloſing and coupling with that tremendous *fabrick*, which the *Man of Sin* had erected to dethrone *Jeſus Chriſt*: came out of the Belly of that *Trojan* Horſe, that fatal *Engine* which was framed to betray the *City* of God. They were Popiſh Errors, ſuch as whereof *that Apoſtacy* did conſiſt, which only is to be looked upon *as the great adverſe State* to the Kingdom of the Lord Chriſt. For a Man to be *diſorderly* in a *Civil* State, yea oftentimes through *Turbulency* break the Peace, is nothing to an *underhand Combination* with ſome formidable Enemy, for the utter Subverſion of it. Heedleſs and *headleſs Errors* may breed Diſturbance enough, in *ſcattered Individuals*, unto the People of God; but

ſuch

ſuch a tend to a Peace and *Aſſociation*, *cum Eccleſia malignantium*, tending to a total Subverſion of the *ſacred State*, are far more dangerous. Now ſuch were the *Innovations* of the late *Hierarchiſts*; * In *Worſhip*, their Paintings, Croſſings, Crucifixes, Bowings, Cringings, Altars, Tapers, Wafers, Organs, Anthems, Litany, Rails, Images, Copes, Veſtments; what were they but *Roman Varniſh* an *Italian* Dreſs for our Devotion, to draw on *Conformity* with that Enemy of the Lord Jeſus; In *Doctrine*, the *Divinity* of Epiſcopacy, *auricular* Confeſſion, Free-will, Predeſtination on Faith, yea Works foreſeen, *Limbus Patrum*, juſtification by Works falling from Grace, Authority of a *Church*, *which none knew what it was*, *Canonical* Obedience, Holineſs of Churches, and the like innumerable; What were they but Helps to *ſancta Clara*, to make all our *Articles* of Religion ſpeak good *Roman-Catholick?* How did their *old Father* of *Rome* refreſh his Spirit, to ſee ſuch Chariots as thoſe provided, to bring *England* again unto him? This cloſing with *Popery*, was the *Sting* in the Errors of of thoſe Days, which cauſed *Pining*, if not *Death* in the *Epiſcopal* Pot.

2. Secondly, They were *ſuch* as raked up the *Aſhes* of the ancient Worthies, whoſe Spirits God ſtirred up to *reform* his Church, and rendred them *contemptible* before *all*, eſpecially thoſe of *England*, † the moſt whereof died in giving their *witneſs* againſt the blind Figment of the *real Preſence*, and that abominable *Blaſphemy* of the curſed *Maſs*; in eſpecial, how did *England*, heretofore termed *Aſs* turn *Ape* to the Pope, having ſet up a *Stage*, and furniſhed it

* *See* Canterburian Self-conviction. *See* Ld. Dee. Coll. *&c.*

† Coal from the Altar. *Altare Chriſtianum.* *Antidotum Lincoln.* Cafe of Greg.

with

with *all things neceſſary* for an unbloody ſacrifice, ready to ſet up the abomination of *deſolation*, and cloſe with the good *Maozim*, who hath all their peculiar Devotion at *Rome?*

3. Thirdly, They were in the *management* of Men which had divers dangerous and pernicious *qualifications*; As,

Firſt, A falſe repute of *Learning*; I ſay, a *falſe* repute for the greater part, eſpecially of the *greateſt*; and yet taking advantages of vulgar eſteem, they bare out as tho' they had engroſſed a *monopoly* of it: tho' I preſume, the World was never *deceived* by more empty *Pretenders*; eſpecially in reſpect of any *ſolid knowledge* in Divinity or Antiquity: but yet their great *preferments* had got them a great repute of great *deſervings*, enough to *blind* the eyes of poor *mortals* adoring them at a diſtance, and to perſwade them, that all was not only *Law*, but Goſpel too, which they *broached:* and this render'd the *infection* dangerous.

2. Secondly, A great *hatred of godlineſs* in the power thereof, or any thing beyond a *form*, in whomſoever it was *found*; * yea, how many *odious appellations* were invented for bare *profeſſion*, to render it contemptible?

Eſpecially in the exerciſe of their *Juriſdiction*, thundring their *cenſures* againſt all *appearance* of Zeal, and cloſing with all profane Impieties; for were a Man a *Drunkard*, a *Swearer*, a Sabbath-breaker, an Unclean Perſon, ſo he were no *Puritan*, and had Money, *patet atri janua Ditis*, the Epiſcopal *heaven* was open for them all. Now this was a dan-

* *Sapientior fis* Socrate; *doctior* Auguſtino, *&c.* Clavinianus *ſi modo dicare clam vel propalam, mox Turcis, Moſcis, Afris, Turciſque, ſavientibus & jacebis excacratior*, &c.

gerous

gerous and *deſtructive* qualification, which, I believe, is not *profeſſedly found* in any Party amongſt us.

3. Thirdly, Which was worſt of all, they had *centred* in their boſoms an *unfathomable* depth of Power *Civil* and *Eccleſiaſtical*, to ſtamp their *apoſtolical* Errors with *authority*, giving them not only the *countenance* of Greatneſs, but the *ſtrength* of Power, violently *urging* Obedience; and to me, the *ſword* of Error never *cuts dangerouſly*, but when it is managed with ſuch an *hand*. This I am ſure, * that Errors in ſuch, are not *recoverable* without the utmoſt Danger of the *Civil* State.

Let now, I beſeech you, *theſe* and the *like* things be conſidered, eſpecially the *ſtrong Combinations* that was throughout the *Papal* world for the *ſeducing* of this poor Nation; that I ſay nothing, how this *vial* was poured out upon the very *throne*; and then let us all be *aſhamed* and confounded in our ſelves, that we ſhould ſo *undervalue* and ſlight the *free Mercy* of God, in breaking ſuch a ſnare, and ſetting the Goſpel at liberty in *England*. My Intent was, having before aſſerted this reſtauration of *Jeruſalem* to the *good pleaſure* of God, to have ſtirred you up to *thankfulneſs* unto him, and *ſelf-humiliation*, in conſideration of our great undeſerving of ſuch Mercy; but alas, as far as I can ſee, it will ſcarce *paſs* for a Mercy: and unleſs every Man's *perſwaſion* may be a *Joſeph's ſheaf*, the Goodneſs of God ſhall ſcarce be acknowledged; but yet let all the *World* know, and let the Houſe of *England* know this day, that we lie *unthankfully* under as full a diſpenſation of Mercy and Grace, as ever Nation in the World enjoyed; and that without a lively *acknowledgment* thereof, with our own *unworthineſs*

* *Rome's* Maſter-piece. Royal Favourite.

of

of it, we ſhall one day know what it is (being taught with *briars* and *thorns*) to *undervalue* the glorious Goſpel of the Lord Jeſus. Good Lord! what would *helpleſs Macedonians* give for one Enjoyment? O that *Wales*, O that *Ireland* O that *France*, Where ſhall I ſtop? I would *offend* none, but give me leave to ſay, O that *every*, I had almoſt ſaid, O that *any* part of the World, had ſuch *Helps* and Means of Grace, as theſe parts of *England* have, which will ſcarce *acknowledge* any Mercy in it! The Lord break the *pride* of our ſpirits, before it break the *ſtaff* of our bread, and the *help* of our ſalvation O that the *bread* of Heaven, and the *blood* of Chriſt might be accounted good *nouriſhment*, tho' every one hath not the *ſauce* he deſireth. I am perſwaded, that if every *Abſalom* in the Land, that would be a Judge for the ending our Differences, were *enthroned*, (he ſpoke the Peoples Good, tho he intended his own Power) the *caſe* would not be much *better* than it is. Well, the Lord make *England*, make this *honourable* Audience, make us *all* to know theſe three things:

(1.) Firſt, That we have received ſuch a *bleſſing*, in ſetting at *liberty* the Truths of the Goſpel, as is the *crown* of all other Mercies, yea, without *which* they were not valuable, yea, were to be *deſpiſed:* for *ſucceſs* without the Goſpel, is nothing but a proſperous *conſpiracy* againſt Jeſus Chriſt

(2.) Secondly, That this *Mercy* is of Mercy; this *Love*, of *free Love*; and the *Grace* that appeareth, of the *eternal* hidden free Grace of God: He hath ſhewn his *Love* unto us becauſe he *loved us* and for no other *reaſon* in the world; this People being *guilty* of blood and murder of ſoul and body Adultery, and Idolatry, and Oppreſſion, with a long catalogue of Sins and Iniquities.

(3.) Third-

(3.) Thirdly, That the *height* of Rebellion againſt God, is the deſpiſing of ſpiritual *Goſpel-Mercies*: Should *Mordecai* have trodden the *Robes* under his feet, that were brought him from the *King*, would it not have been ſeverely revenged? Doth the King of Heaven lay open the treaſures of his *Wiſdom*, Knowledge and Goodneſs for us, and we deſpiſe them? What ſhall I ſay? I had *almoſt* ſaid, Hell puniſhes no greater Sin: The Lord lay it not to our charge: O that we might be *ſolemnly humbled* for it this Day, before it be too late.

Uſe 2.] To diſcover unto us the *freedom* of that effectual Grace which is *diſpenſed* towards the *Elect*, under and *with* the preaching of the Word; for if the *ſending* of the *outward* Means be of free *undeſerved* Love, ſurely the working of the *ſpirit* under that *diſpenſation*, for the ſaving of Souls, is no leſs free: For, *who hath made us differ from others, and what have we that we have not received?* O that God ſhould ſay unto us in our blood, *live*; that he ſhould ſay unto us in our blood, *live*; that he ſhould *breathe* upon us, when we were as *dry* bones, dead in *treſpaſſes* and ſins: * Let us *remember*, I beſeech you, the *frame* of our hearts, and the *temper* of our ſpirits, in the days wherein we knew not *God*, and his Goodneſs, but went on in a *ſwift* courſe of rebellion: Can none of you look *back* upon any particular *days* or *nights*, and ſay, Ah, Lord, that thou ſhouldeſt be ſo *patient* and ſo full of *forbearance*, as not to ſend me to *Hell* at *ſuch* an inſtant; but, *O Lord*, that thou ſhouldeſt go *farther* and blot out mine *iniquities, for thine own ſake*, when I made thee

* *Non libertate gratiam, ſed gratia libertatem conſequimur.* Aug. *de Correp. & Gal. cap.* 8. Ezek. 36. 26. Acts 16. 14. Phil. 1. 29. & 2. 13.

ſerve

ſerve with my Sins; Lord, *what ſhall I ſay it is?* It is the free Grace of my God: What expreſſion *tranſcendeth* that, I know not.

Uſe 3.] Of Caution: *England received* the Goſpel of *meer Mercy*; let it take heed, leſt it loſe it by Juſtice; the *Placer* of the Candleſtick can *remove* it: The truth is, it will not be *removed* unleſs it be *abuſed*, and *wo* to them from whom Mercies are taken for being abuſed; from whom the Goſpel is *removed* for being *deſpiſed*: it had been better for the *husbandmen* never to have had the *vineyard*, than to be *ſlain* for their ill uſing of it; there is *nothing* left to do them good, who are *forſaken* for *forſaking* the Goſpel.

The *glory* of God was of *late*, by many degrees, departing from the *Temple* in our Land: That was gone to the *threſhold*, yea, to the *mount*: If now, at the *return* thereof, it find again *cauſe* to depart, it will not go by *ſteps*, but all at once. This *Iſland*, or at leaſt the greateſt part thereof, as I formerly intimated, hath *twice* loſt the Goſpel; Once, when the *Saxons* wreſted it from the *Britains*, when, if we may believe their own doleful moaning *Hiſtorian*, † they were given over to all *Wickedneſs*, Oppreſſion, and Villany of Life; which doubtleſs was accompanied with Contempt of the Word: tho' for *Faith* and Perſwaſion, we do not find that they were *corrupted*, and do find that they were tenacious enough of *antique* Diſcipline, as appeared in their *following* Oppoſitions to the *Roman* Tyranny, as in *Beda*.

Secondly, It was *loſt* in regard of the *Purity* and Power thereof, by blind Superſtition and *Antichriſtian*

* Gildas *de Excid. Britanniæ. omnia quæ Deo placebant & diſplicebant æquali lance, pendebantur, non igitur admirandum eſt degeneres tales patriam illam amittere, quam prædicto modo maculabant. Hiſt. M. S. apud* Foxum.

Impiety,

Impiety, accompanied alſo with abominable Lewdneſs, Oppreſſion, and all *manner* of Sin, in the face of the *Sun*; ſo that firſt *Profaneneſs* working a *deſpiſing* of the Goſpel, then *Superſtition* uſhering in Profaneneſs, have in this Land ſhewn their *power* for the *extirpation* of the Goſpel. Oh, that we could *remember* the Days of old, that we could conſider the *Goodneſs* and Severity of God, on them which fell, *ſeverity*; but towards us, *goodneſs*, if we continue in that Goodneſs: for otherwiſe even we alſo ſhall be cut off: yet here we may *obſerve*, that tho' both theſe times there was a *forſaking* in the midſt of the Land, yet there was in it a tenth for to *return as a Teyle tree, and as an Oak whoſe ſubſtance is in them when they caſt their leaves, ſo was the holy ſeed and the ſubſtance thereof.* Iſa. 6.13. As in the Dereliction of the *Jews*, ſo of this Nation, there was a *remnant* that quickly took *root*, and brought forth *fruit* both in the one *devaſtation* and the other, tho the *Watcher* and the Holy One from Heaven had called to cut down the tree of this Nation, and to ſcatter its branches from flouriſhing before him, yet the ſtump and root was to be left in the earth with a band of iron, that it might ſpring again: Thus *twice* did the Lord come ſeeking *fruit* of this Vine, doing little more than *pruning* and dreſſing it, altho' it brought forth *wild grapes:* but if he come the *third* time and find no fruit the ſentence will be, *Cut it down, why cumbreth it the ground?* Now to prevent this I ſhall not follow all thoſe Goſpel-ſupplanting Sins we find in Holy Writ, only I deſire to *cautionate* you and *us all* in three things.

(1.) Firſt, Take heed of pretending or *holding* out the Goſpel for a covert or *ſhadow* for other things. God will not have his Goſpel made a *ſtalking horſe* for carnal deſigns: put not in that *glorious Name*,

where the thing it ſelf is not *clearly* intended; if in any thing it be, let it have no *compeer*; if not, let it not be *named*; if that you aim at be juſt, it needs no *varniſh*; if it be not, it is the worſe for it. Gilded Pills loſe not their *bitterneſs*, and *painted* Faces are thought to have no native Beauty: all things in the World ſhould *ſerve* the Goſpel; and if that be made to *ſerve* other things, God will quickly vindicate it into Liberty.

From the beginning of theſe Troubles, *Right Honourable*, you have held forth *Religion* and the Goſpel, as whoſe *preſervation* and reſtauration was principally in the Aims; and I preſume, *Malice* it ſelf is not able to *diſcover* any *Inſincerity* in this; the *fruits* we behold, proclaim to All the *conformity* of your Words and Hearts. Now the God of Heaven grant that the *ſame Mind* may be in you ſtill, in every particular Member of this Honourable Aſſembly, in the *whole* Nation, eſpecially in the *Magiſtracy* and *Miniſtry* of it, that we be not like the *Boat-men*, look *one way*, and row *another*; cry *Goſpel*, and mean the *other thing*; Lord, Lord, and advance our own Ends; that the Lord may not ſtir up the *ſtaff* of his Anger, and the *rod* of his Indignation againſt us as an hypocritical People.

(2.) Secondly, Take heed of *reſting* upon, and truſting to the Privilege, however excellent and glorious, of the *outward* enjoyment of the Goſpel When the *Jews* cried, *The Temple of the Lord, the temple of the Lord* the time was at hand that they ſhould be *deſtroyed* Look only upon the Grace that did *beſtow*, and the Mercy that doth *continue* it: God will have none of his *bleſſings* rob him of his *glory*; and if we will reſt at the *ciſtern*, he will ſtop at the *fountain*.

(3.) Let us take heed of *barrenneſs* under it; *for the earth that drinks in the rain that cometh upon it,*

and

and beareth thorns and briers, is rejected and nigh unto curſing, whoſe end is to be burned, Heb. 6. 7, 8. Now what fruits doth it require? even thoſe reckoned *Gal.* 5. 22, 23. the fruit of the ſpirit is *love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance:* Oh, that we had not cauſe to grieve for a *ſcarcity* of theſe fruits, and the abundant *plenty* of theſe works of the fleſh recounted *ver.* 19, 20, 21. Oh, that *that wiſdom* which is an eminent fruit of the Goſpel might flouriſh amongſt us, *Jam.* 3. 17. it is *firſt pure, then peaceable, gentle, caſie to be entreated*; that we might have *leſs writing and more praying*; *leſs envy, and more charity*; that all *evil ſurmiſings, which are works of the fleſh, might have no toleration in our hearts, but be baniſhed for nonconformity to the golden rule of love and peace:* But, ἀπέχω· Come we now to the laſt propoſition:

Obſ. 3.] *No Men in the World want help, like them that want the Goſpel.* Or, Of all *Diſtreſſes*, want of the Goſpel cries *loudeſt* for relief.

Rachel wanted *Children*, and ſhe cries, Give me *Children*, or I die; *Gen.* 30. 1. But that was her *impatience:* ſhe might have *lived*, and have had no Children: Yea, ſee the Juſtice of God, ſhe *dies* ſo ſoon as ever ſhe hath *Children*, Gen. 21. 16.

Hagar wants *water* for *Iſhmael*, and ſhe will go *far* from him, that ſhe may not ſee him *die*; *Gen.* 21. 16. An heavy *diſtreſs*; and yet if he had *died*, it it had been but an *early* paying of that *debt*, which in a *few* years was to be ſatisfied. But *they* that want the *Goſpel* may truly cry, Give us the *Goſpel*, or we *die*, and that not *temporally* with *Iſhmael*, for want of *water* but *eternally* in flames of *fire*.

A Man may want *liberty*, and yet be *happy*, as *Joſeph* was: A Man may want *peace*, and yet be *happy*, as *David* was: A Man may want *children*, and yet

be *blessed*, as *Job* was: A Man may want *plenty*, and yet be full of *comfort*, as *Micaiah* was: But he that wants the *Gospel* wants every thing that should do him good. A *Throne* without the *Gospel*, is but the Devil's *dungeon*. *Wealth* without the *Gospel*, is fuel for Hell. *Advancement* without the *Gospel*, is but a going *high*, to have the greater *fall*.

Abraham wanting a *child*, complains, What will the *Lord* do for me, seeing I go childless, and this *Eliezer* of *Damascus* must be my *Heir*? *Gen.* 15. 2. Much more may a Man without the *means* of Grace complain. What shall be *done* unto me, seeing I go *Gospelless*? and *all* that I have, is but a short *inheritance* for this lump of *clay* my Body.

When *Elisha* was minded to do *something* for the *Shunamite* who had so kindly entertained him, he *asks* her, whether he should speak for her to the *King*, or the *Captain* of the Host? she replies, she dwelt *in the midst of her own people*, she needeth not those things: but when he *finds* her to want a *Child*, and tells her of that, she is almost transported; 2 *King.* 4. 13, 14. Ah, how many poor *souls* are there, who need not our *word* to the *King* or the *Captain* of the Host; but yet being *Gospelless*, if you could tell them of that, would be even ravished with Joy?

Think of *Adam* after his *fall*, before the *promise*, hiding himself from God, *Gen.* 2. 8 and you have a perfect *portraiture* of a poor creature without the Gospel. Now this appeareth,

Mat. 6. 23. Luk. 1. 79. Act. 26. 18. Rom. 2. 19. Ephes. 5. 8. Col. 1. 13. 1 Pet. 1. 9.

1. From the *description* we have of the People that are in this *state* and condition without the Gospel, they are a People that sit in *darkness*, yea, in the region and *shadow of death*. Mat. 4. 16, 17. they are even *darkness it self*, Joh. 1. 7.

1. 7. within the *dominion* and dreadful darkness of *death*. *Darkness* was one of *Egypt*'s Plagues, but yet that was a darkness of the body, a darkness wherein Men *lived*: but this is a darkness of the soul, a darkness of *death*; for these Men, tho' they live, yet are they *dead*; they are fully described, *Ephes.* 2. 12. *without Christ, aliens from the common-wealth of Israel, strangers from the covenants of promise, having no hope, and without God in the world*; *Christless* Men, and *godless* Men, and *hopeless* Men: And what greater Distress in the World? Yea, they are called *dogs*, and unclean beasts, the *wrath* of God is upon them, they are the people of his *curse* and indignation. In the extreme *North*, one *Day* and one *Night* divide the Year; but with a *people* without the *Gospel*, it is all *night*, the sun of righteousness *shines* not upon them; it is *night* whilst they are *here*, and they go to eternal *night* hereafter What the Men of *China* say, concerning themselves and others, that *they* have two *eyes*, the Men of *Europe* one, and all the *World* besides is blind, may be inverted too; the *Jews* had one eye, sufficient to guide them; they who enjoy the *Gospel*, have *two eyes*; but the Men of *China*, with the rest of the Nations that want it, are stark *blind*, and reserved for the *chains* of everlasting darkness.

2. By laying forth what the Men who *want* the *Gospel*, do want with it.

1. They want *Jesus Christ*; for he is revealed only by the Gospel. *Austin* refused to delight in *Cicero*'s *Hortensius*, because there was not in it the *Name* of Jesus Christ. * Jesus Christ is *all* and in *all*; and where He is *wanting*, there can be no good. *Hunger* cannot be truly satisfied, without Manna the bread of life, which is Jesus Christ, *Joh.* 6. 50. And what shall a *hungry* Man do that hath no *bread*? Rev. 2. 17.

* *Nomen Jesu non erat ibi.*

Thirſt cannot be quenched, without that *water* or living ſpring, which is Jeſus Chriſt, *Joh.* 4. 14. And what ſhall a *thirſty* ſoul do without water? *Cantic.* 4. 12. *Joh.* 7. 37, 38. A *captive*, as we are all, cannot be delivered without *redemption*, which is Jeſus Chriſt, 1 *Cor.* 1. 30. And what ſhall the *priſoner* do without his *ranſom?* *Fools* as we are, all cannot be inſtructed without *wiſdom*, which is Jeſus Chriſt, without him we periſh in our *folly*. All *building* without him is on the *ſand*, which will *ſurely* fall: All *working* without him, is in the *fire*, where it will be *conſumed*: All *riches* without him, have *wings*, and will away: *Mallem ruere cum Chriſto, quam regnare cum Cæſare*, (ſaid *Luther*;) * A Dungeon with Chriſt is a Throne, and a *Throne* without Chriſt a Hell. Nothing ſo *ill*, but Chriſt will *compenſate*: the greateſt *evil* in the world is *Sin*, and the *greateſt* Sin was the *firſt*; and yet *Gregory* feared not to cry, *O fælix culpa quæ talem meruit redemptorem!* O happy *fault*, which found ſuch a *Redeemer!* All Mercies without Chriſt are *bitter*, and every *cup* is ſweet that is *ſeaſoned* but with a *drop* of his blood; he truly is *amor & delitiæ humani generis*, the *love* and delight of the ſons of men, without *whom* they muſt *periſh* eternally; for there is no other *name* given unto them, whereby they may be ſaved, *Act.* 4. He is the *Way*, Joh. 14. 6. Men without him, are *Caias*, wanderers, *vagabonds*: He is the *Truth*; Men without him are *lyars*, *devils*, who was ſo of old: He is the *Life*, Joh. 1. 3, 4, 5. without him Men are dead, *dead* in treſpaſſes and ſins: He is the *Light*, Epheſ. 4. 18. without him Men are in *darkneſs*, and go they know not whither: He is the *Vine*, Joh. 15. 1. thoſe that are not *graffed*

* *Pauca igitur de Chriſto.* Tertul.

in

in him, are withered *branches*, prepared for the fire: He is the *Rock*, Mat. 16. 18. Men not *built* on him, are carried away with a flood: He is *Alpha* and *Omega*, the Firſt and the Laſt, the Author and the Ender, the Founder and the Finiſher of our Salvation; he that hath not *him*, hath neither *beginning* of Good, nor ſhall have *end* of Miſery. O bleſſed *Jeſus*, how much better were it, *not to be*, than to be *without* thee? never to be *born*, than not to *die* in thee? A thouſand *hells* come ſhort of *this*, eternally to want Jeſus Chriſt, as Men do that want the Goſpel.

2. They want all holy *communion* with God, wherein the only *happineſs* of the Soul doth conſiſt: He is the life, light, joy, and *bleſſedneſs* of the Soul; without him, the *ſoul* in the body is but a *dead* ſoul in a *living* ſepulchre. It is true, there be many that ſay, *Who will ſhew us any good?* Pſal. 4. 6. But unleſs the *Lord* lift up the light of his countenance upon us, we *periſh* for evermore. *Thou haſt* made *us for thy ſelf, O Lord, and our heart is unquiet, until it come to thee.* You who have taſted how *gracious* the Lord is, who have had any converſe and *communion* with him, in the *iſſues* and goings forth of his *grace*, thoſe *delights* of his ſoul with the children of men, would you *live?* would not *life* it ſelf, with a *confluence* of all earthly *endearments*, be a very *hell* without him? Is it not the daily *language* of your hearts, *Whom have we in Heaven but thee? and in Earth there is nothing in compariſon of thee?* The *ſoul* of Man is of a vaſt boundleſs *comprehenſion*, ſo that if all *created* good were centred into one *enjoyment*, and that beſtowed upon one *ſoul*, becauſe it muſt needs be *finite* and limited, as created, it would give no ſolid *contentment* to his Affections, nor *ſatisfaction* to his Deſires. In the *preſence* and fruition of God *alone* there is *joy* for evermore; at his right hand are rivers of pleaſure,

the *well-springs* of life and blessednes. Now if to be without *communion* with God in this life, wherein the *soul* hath so many *avocations* from the contemplation of its own *misery*, (for earthly things are nothing else) is so *insupportable* a calamity; ah, what shall that poor *soul* do, that must want him for *eternity?* as all they must *do*, who want the Gospel.

3. They want all the *Ordinances* of God, the *joy* of our hearts, and *comfort* of our souls; *Psal.* 42. 1, 2. & 84. 1 2. 3, 4, *&c.* Oh, the *sweetness* of a Sabbath! the heavenly *raptures* of Prayer! Oh, the glorious *communion* of Saints, which such Men are *deprived* of! If they knew the *value* of the hidden *pearl*, and these things were to be *purchased*, what would such poor *souls* not part with for them?

4. They will at last want *Heaven* and Salvation; they shall never *come* to the presence of God in *glory*; never *inhabit* a glorious *mansion:* they shall *never* behold *Jesus Christ*, but when they shall call for *rocks* and mountains to *fall* upon them, to *hide* them from his presence, *Rev.* 6. 16. they shall want *light*, in utter darkness, *Matth.* 22. 13. want *life*, under the second death; want *refreshment*, in the midst of flames, *Luke* 16. 24. *Mark* 9. 43, 44. want *healing*, under gnawing of conscience; want *grace*, continuing to blaspheme; want *glory* in full misery: and, which is the *sum* of all this, they shall want an *end* of all *this*, for their *worm* dieth not, neither is their fire quenched, *Isa.* 66. 24.

Thirdly, Because being in all this *Want*, they *know* not that they want any thing, and so never make *out* for any Supply. *Laodicea* knew much, but yet because she *knew not* her Wants, she had *almost* as good have *known* nothing *Rev* 3. 17. *Gospelless* Men *know not* that they are *blind* and seek not for *eye-salve*; they *know not* that they are *dead*, and seek not

for

for life; whatever they *call* for, not knowing their Wants, is but like a Mans *crying* for more *weight* to preſs him to *death*: and therefore when the Lord comes to any with the *Goſpel*, he is found of *them that ſought him not*, and made manifeſt to them that asked not after him, *Rom.* 10. 20. This is a Seal upon their Miſery, without God's *free Mercy*; like the *ſtone* laid upon the mouth of the *cave* by *Joſhua*, to keep in the five *Kings*, until they might be *brought out* to be *hanged*, Joſh 10. 8. All that Men do in the *world*, is but but *ſeeking* to ſupply their *wants*; either their natural wants, that nature may be ſupplied; or their *ſinful* wants, that their luſts may be ſatisfied; or their *ſpiritual* wants, that their *ſouls* may be ſaved. For the two *firſt*, men without the *Goſpel* lay out all their ſtrength; but of the *laſt*, there is amongſt them a *deep* ſilence. Now this is all *one*, as for men to cry out that their *finger* bleeds, whilſt a *ſword* is run thorough their *hearts*, and they *perceive* it not; to deſire a *wart* to be cured, whilſt they have a *plague-ſore* upon them: * And hence perhaps it is, that they are ſaid to go to *hell* like ſheep, *Pſal.* 49. 14. very quietly, without dread, as a *bird* haſtning to the ſnare, and not knowing that it is for his life, *Prov.* 7. 23. and there *lie down* in utter *diſappointment* and ſorrow for evermore.

4. Becauſe all *mercies* are bitter *judgments* to men that want the *Goſpel*; all *fuel* for hell; *aggravations* of condemnation; all *cold* drink to a man in a *fever*, pleaſant at the *entrance*, but encreaſing his torments in the *cloſe*: like the *book* in the Revelation, *ſweet* in the mouth, but *bitter* in the belly.

* *Ego propero ad inferos, nec eſt ut aliquid pro me agas: advocatas quidam moriens apud* Bel. *de arte mor. lib.* 2. *cap.* 10. עיגל ז

When

When God ſhall come to *require* his bread and wine, his flax and oil, peace and proſperity, liberty and victories, of *Goſpelleſs* men, they will curſe the *day* that ever they *enjoyed* them; ſo *unſpiritual* are many mens minds, and ſo *unſavoury* their judgments, that they *reckon* mens happineſs, by their *poſſeſſions*, and ſuppoſe the *catalogue* of their titles, to be a *roll* of their felicities; calling the *proud* happy, and advancing in our conceits *them that work wickedneſs*, Mal. 3. 15. but God will *one* day come in with another *reckoning*, and make them *know*, that *all* things without Chriſt, are but as *cyphers* without a figure, of no value. In all their *banquets* where Chriſt is not a *gueſt*, *their vine is of the vine of Sodom, and of the fields of Gomorrha; their grapes are grapes of gall, their cluſters are bitter*, Deut. 32. 32. their *palaces*, where Chiſt is *not*, are but *habitations* of *Zim* and *Ochim*, Dragons and unclean beaſts: their *proſperity*, is but putting them into *full* paſture, that they may be *fatted* for the day of *ſlaughter*, the day of *conſumption* decreed for all the bulls of *Baſhan:* the *Goſpel* bringing Chriſt, is the *ſalt* that makes all other things ſavoury.

Uſe 1.] To ſhew us the great *privilege* and preeminence, which, by the *free grace* of God, many parts of this *Iſland* do enjoy. To *us* that ſat in *darkneſs* and in the ſhadow of *death*, a great *light* is riſen, to *guide* us into the *ways* of peace. Let others recount the glories, benefits, profits, *outward bleſſings* of this Nation; let us look only upon that which alone is *valuable* in it ſelf, and makes *other* things ſo to be, the *Goſpel* of Chriſt. It is reported of the *Heralds* of our neighbour *Monarchs*, that when *one* of them had repeated the *numerous* Titles of his Maſter of *Spain*, the *other* often repeated *France, France, France*; intimating, that the *Dominion* which came

came under that *one* denomination, would *counterpoiſe* the long catalogue of *Kingdoms* and *Dukedoms* wherewith the other flouriſht. Were we to *contend* with the *Grand Signior* of the Eaſt, about our *enjoyments*, we might eaſily bear *down* his windy pompous *train* of Titles, with this *one*, with *millies repetitum placebit*, the Goſpel, the Goſpel: upon all *other* things you may put the Inſcription in *Daniel*, *Mene Mene*, *Tekel*, they are weighed in the *balance*, and found wanting; but *proclaim* before thoſe who *enjoy* the Goſpel, as *Haman* before *Mordecai*, *Lo, thus ſhall it be done to them whom the Lord will honour*. The *Fox* in the Fable had a thouſand *wiles* to ſave himſelf from the *Hunters*; but the *Cat* knew *unum magnum*, one great thing that would *ſurely* do it. Earthly Supports and Contentments, are but a thouſand *failing* Wiles, which will all *vaniſh* in the time of need: The Goſpel and *Chriſt* in the Goſpel, is that *unum magnum*, that *unum neceſſarium*, which alone will ſtand us in any ſtead. In this, this *Iſland* is as the *mountain* of the Lord, exalted above the *mountains* of the Earth. It is true, many other *Nations* partake with us in the ſame *bleſſing*; not to advance our own Enjoyments, in ſome *particulars* wherein perhaps we might juſtly do it: but take *all* theſe *Nations* with *us*, and what a *mole-hill* are we to the *whole* Earth, overſpread with Paganiſm, Mahometaniſm, Antichriſtianiſm, with innumerable *fooliſh* Hereſies? And what is *England*, that it ſhould be amongſt the *choice* branches of the *vineyard*, the top boughs of the *cedars* of God?

Uſe 2.] Shews, that ſuch *great* Mercies, if not eſteemed, if not improved, if *abuſed*, will end in *great* Judgments: Wo be to that *Nation*, that *City*, that *Perſon* that ſhall be called to an Account for *deſpiſing* the Goſpel, *Amos* 2. 2. You only have I known

known of all the *families* of the earth: What then? Surely ſome great *bleſſing* is coming to that *people* whom God thus *knows*, and ſo *owns*, as to make himſelf *known* unto them. No; but, *therefore will I viſit upon you all your iniquities:* However *others* may have ſome *eaſe* or mitigation in their *puniſhments*, do *you* expect the *utmoſt* of my wrath. *Luther* ſaid, he thought *hell* was *paved* with the bald *skuls* of Friars: I know *nothing* of that; yet of *this* ſure I am, that none ſhall have their *portion* ſo low in the *nethermoſt* hell, none ſhall drink ſo *deep* of the cup of God's *indignation*, as they who have refuſed *Chriſt* in the Goſpel Men will *curſe* the day to all *eternity*, wherein the bleſſed Name of *Jeſus Chriſt* was made *known* unto them, if they *continue* to deſpiſe it. He that abuſeth the *choiceſt* of mercies, ſhall have *judgment* without mercy: What can help them, who reject the *counſel* of God for their good? If now *England* have received more *culture* from God than other *Nations*, there is more *fruit* expected of *England* than other Nations. A barren *tree* in the Lord's *vineyard*, muſt be cut *down* for cumbring the ground; the *ſheep* of God muſt *every one bear twins, and none be barren amongſt them*, Cant. 4. 2. If after all God's care and *husbandry*, his vineyard brings forth *wild grapes*, he will take away the *hedge*, break down the *wall*, and lay it waſte. For the preſent, the *Vineyard* of the Lord of Hoſts is the Houſe of *England*; and if it be as *earth*, which when *the rain falls upon it, brings forth nothing but thorns and briers, it is nigh unto curſing, and the end thereof is to be burned*, Heb. 6. Men utterly and for *ever* neglect that *ground*, which they have tried their skill about, and laid out much *coſt* upon it, if it bring not forth *anſwerable* fruits. Now *here* give me *leave* to ſay, (and the Lord avert the Evil deſerved by it,)

That

That *England*, (I mean theſe Cities, and thoſe other Places, which ſince the beginning of our Troubles, have enjoyed the Goſpel in a more free and plentiful manner than heretofore) hath *ſhewed* it ſelf not much to *value* it.

1. In the time of *Straights*; tho' the ſound of the Goſpel *paſſed* thorough all our ſtreets, our *villages* enjoying them who *preached* peace, and brought *glad tydings* of good things, ſo that neither *we*, nor our *fathers*, nor our fathers *fathers* ever ſaw the *like* before us; tho' *manna* fell round about our *tents* every day: yet as tho' all were *loſt* and we had *nothing*, *manna* was loathed as *light* bread; the *preſence* of Chriſt made not *recompence* for the loſs of our *ſwine*; men had rather be again in *Egypt*, than hazard a *pilgrimage* in the *wilderneſs*. If there be any *here* that ever entertained *thoughts* to give up the *worſhip* of God to ſuperſtition, his *Churches* to tyranny, and the *doctrine* of the Goſpel to *Epiſcopal* corruptions, in the *preſſing* of any troubles, let them now give God the glory, and be aſhamed of their own hearts, leſt it be bitterneſs in the end.

2. In the time of *Proſperity*, by our *fierce* contentions about *mint* and *cummin*, whilſt the *weightier* things of the Goſpel have been *undervalued*, languiſhing about *unprofitable* queſtions, *&c.* But I ſhall not touch this *wound*, leſt it bleed.

Uſe 3.] For Exhortation, that *every one* of us, in whoſe *Hand* there is *any* thing, would ſet in, for the *help* of thoſe Parts of this *Iſland*, that as yet ſit in *Darkneſs*, yea, in the *ſhadow* of Death, and have none to hold out the *Bread of Life* to their fainting Souls. Doth not *Wales* cry, and the *North* cry, yea, and the *Weſt* cry, *Come and help us?* We are yet in a worſe *Bondage* than *any*, by your means, we have been *delivered* from: If you *leave* us thus, all your

your *Protection* will but yield us a more *free* and jovial *Paſſage* to the Chambers of Death. Ah, little do the Inhabitants of *Goſhen* know, whilſt they are *contending* about the *Bounds* of their *Paſture*, what Darkneſs there is in *other Places* of the Land; how their poor *ſtarved* Souls would be glad of the *Crumbs* that fall from our Tables: O that God would ſtir up the Hearts,

1. Of *Miniſters*, to caſt off all *by-Reſpects*, and to flee to thoſe *Places*, where, in all probability, the *harveſt* would be great, and the *labourers* are few or none at all. I have read of an Heretick that ſwam over a great *River*, in a *Froſt*, to ſcatter his Errors: The old *Jewiſh*, and now *Epiſh* Phariſees, compaſs Sea and Land to make *Proſelytes*; the *Merchants* trade not into more *Countries* than the *Factors* of *Rome* do, to gain Souls to his *Holineſs*: *Eaſt* and *Weſt*, far and wide, do theſe *Locuſts* ſpread themſelves, not without *hazard* of their *Lives*, as well as *loſs* of their *Souls*, to ſcatter their Superſtitions; only the *Preachers* of the everlaſting *Goſpel* ſeem to have *loſt* their Zeal. O that there were the *ſame Mind* in us that was in *Jeſus Chriſt*, who counted it his *Meat and Drink* to do his Father's *Will* in gaining Souls.

2. Of the *Magiſtrates*, I mean, of this Honourable *Aſſembly*, to turn themſelves every *lawful* way, for the help of poor *Macedonians*: The truth is, in this, I could ſpeak *more* than I intend; for perhaps my *Zeal*, and ſome Men's *Judgments*, would ſcarce make good *Harmony*. *This* only I ſhall ſay, that if *Jeſus Chriſt* might be preached, though with ſome *Defects* in ſome *Circumſtances*, I ſhould rejoyce therein. O that you would *labour* to let all the *parts* of the Kingdom taſte of the ſweetneſs of your Succeſſes, in carrying to them the *Goſpel* of the Lord Jeſus: That

That the *Doctrine* of *Goſpel* might make way for the *Diſcipline* of the Goſpel; without which, it will be a very *Skeleton.* When *Manna* fell in the *Wilderneſs* from the *Hand* of the Lord, every one had an *equal* Share: I would there were not *now* too great an *inequality* in the ſcattering of *Manna*, when ſecondarily in the *hand* of Men, whereby *ſome* have all, and *others* none; ſome Sheep daily *picking* the choice *flowers* of every Paſture, others *wandring* upon the barren Mountains, without *Guide* or *Food:* I make no doubt, but the *beſt Ways* for the furtherance of *this*, are known *full well* unto you, and therefore have as little need to be *petitioned* in this, as other Things. What then remains? but that for *this*, and all other *neceſſary Bleſſings*, we all ſet our Hearts and Hands to *petition* the Throne of Grace.

Soli Deo gloria.

EBEN-

EBEN-EZER

A

MEMORIAL

Of the DELIVERANCE of *ESSEX* County, and Committe:

BEING

An Expoſition on the firſt Nine Verſes of the Third Chapter of the Prophecy of *HABAKKUK:*

In Two SERMONS;

The firſt preached at *Colcheſter* before his EXCELLENCY on a Day of *Thankſgiving* for the Surrender thereof;

The other at *Rumford* unto the COMMITTEE who were Impriſon'd by the Enemy, *Sept.* 28. 1648. a Day ſet apart unto Thankſgiving for their Deliverance.

By *JOHN OWEN* Paſtor of the Church of GOD which is at *Coggeſhall.*

The righteous man is delivered out of trouble, and the wicked cometh in his ſtead. Prov. 11. 8.

LONDON,

Printed for JOSEPH MARSHALL at the *Bible* in *Newgate-ſtreet.* 1720.

To His Excellency *Thomas* Ld *Fairfax*, &c.

SIR,

ALmighty God having made you the Inſtrument of that Deliverance and Peace, which in the County of *Eſſex* we do enjoy; next to his own Goodneſs, the *Remembrance* thereof is due unto your Name: *Thoſe who honour him, he will honour*; *and thoſe who deſpiſe him, ſhall be lightly eſteemed*, 1 Sam. 2. 30. Part of theſe enſuing Sermons being preached before your *Excellency*, and now by Providence called forth to publick view, I am emboldned to Dedicate them unto your Name, as a ſmall *mite* of that abundant Thankfulneſs wherein all Peace-loving Men of this County ſtand obliged unto You.

It was the Cuſtom of former Days, in the Provinces of the *Roman* Empire, * to erect *Statues* and Monuments of grateful Remembrance to thoſe *Preſidents* and Governors, who, in the adminiſtration of their Authority, behaved themſelves with Wiſdom, Courage, and Fidelity. Yea, Inſtruments of great Deliverances and Bleſſings, through corrupted Nature's Folly, became the *Pagans Deities*.

There is ſcarce a *County* in this Kingdom wherein, and not one from which, your *Excellency* hath not de-

* *Lubens meritoque.*

ſerved a more laſting Monument, than ever was erected of *Corinthian* Braſs: But if the Lord be pleaſed that your Worth ſhall dwell only in the *Praiſes* of his People, it will be your greater Glory, *that* being the Place which *himſelf hath choſen to inhabit.* Now for a Teſtification of this, is This only intended; beyond This, towards Men, God pleading for you, you need nothing but our ſilence: The Iſſue of the laſt Engagements, whereunto you were called, and *enforced*, anſwering, yea, outgoing your former Undertakings, giving ample Teſtimony of the *continuance* of God's Preſence with you, in your Army, having ſtopt the mouths of many Gain-ſayers, and called to the reſidue in the language of the dumb-ſpeaking Egyptian *Hieroglyphick*, Ὦ γινόμυοι καὶ ἀπογινόμυοι, Θεὸς μισεῖ ἀναίδειαν, * *Men of all ſorts know, that God hateth Impudence.*

It was ſaid of the *Romans*, in the raiſing of their *Empire*, that they were, *Sæpè prælio victi, bello nunquam*; So naked hath the *Bow* of God been made for your Aſſiſtance, that you have failed neither in *Battle* nor *War.*

Truly, had not our Eyes beheld the riſe, and fall, of this latter Storm, we could not have been perſwaded that the former *Atchievements* of the Army under your *Conduct*, could have been parallel'd. But He who always enabled them to out-doe not only *others*, but themſelves, hath in this carry'd them out, to out-doe, whatever before Himſelf had done by them, that they might ſhew more Kindneſs and Faithfulneſs *in the latter end, than in the beginning.* The *weary Ox* treadeth hard. *Dying Bites* are often deſperate. Half-ruin'd *Carthage* did more perplex *Rome*, than when it was entire. *Hydra's* Heads (in the Fable) were encreaſed by their *loſs*, and every new ſtroke begat a

* *Plut. de Iſide & Oſir.*

new

new oppoſition. Such ſeemed the late Tumultuating of the *exaſperated Party* in this Nation.

In the many Undertakings of the Enemy, all which themſelves thought ſecure, and others eſteemed probable; if they had prevailed in any one, too many *Reaſons* preſent themſelves to perſwade, they would have done ſo in all. But to none of thoſe *Worthies*, which went out under your Command, to ſeveral places in the Kingdom, can you ſay with *Auguſtus* to *Varus*, upon the ſlaughter of his Legions by *Harminius* in *Germany*, *Quintile tempore Vare redde Legiones*; God having carry'd them all on with Succeſs and Victory.

One, eſpecially in his *Northern Expedition*, I cannot paſs over with ſilence, who altho' he will not, dare not ſay of his Undertakings, as *Cæſar* of his *Aſian* War, *Veni, vidi, vici*, knowing who works all his Works for him. Nor ſhall we ſay of the Enemy's Multitude, what Captain *Gam* did of the *French*, being ſent to 'ſpy out their Numbers, before the Battle of *Agin-Court*, That there were of them *enough to kill, enough to take, and enough to run away*: Yet of him, and them, both he and we may freely ſay, *It is nothing with the Lord to help, either with many, or with them that have no power.*

The *War* being divided, and it being impoſſible your *Excellency* ſhould be in every place of Danger; according to your Deſire, the Lord was pleaſed to call you out Perſonally unto two of the moſt *hazardous, dangerous*, and *difficult Undertakings*; * where beſides the Travail, Labour, Watching, Heat and Cold, by Day and Night, whereunto you were expoſed, even the *life* of the meaneſt Soldier in your *Army* was not in more imminent Danger, than often-times was your

* *Kent, Eſſex.*

Own And indeed, during your abode at the *Leagure* amongſt us, in this only were our *Thoughts* burdened with you, *That Self-preſervation was of no more weight in your Counſels and Undertakings.* And I beſeech you pardon my Boldneſs, in laying before you this Expoſtulation of many thouſands, (if we may ſay to him who hath ſaved a Kingdom, what was ſometime ſaid unto a King,) *Know you not that you are worth ten thouſands of us; why ſhould you quench ſuch a light in Iſrael?*

SIR,

I account it among thoſe Bleſſings of *Providence*, wherewith the *days of my pilgrimage* have been ſeaſoned, that I had the happineſs, for a ſhort ſeaſon, to attend your *Excellency*, in the ſervice of my *Maſter Jeſus Chriſt*: As alſo, that I have this Opportunity, in the *name of many*, to caſt in my χάριτες into the Kingdom's Congratulations of your late Succeſſes. What thoughts concerning your *Perſon* my breaſt is poſſeſſed withal, as in their ſtorehouſe they yield me delightful *Refreſhment*, ſo they ſhall not be drawn out to the diſturbance of your *Self-denial.* The goings forth of my heart, in reference to your *Excellency*, ſhall be chiefly to the *Moſt High*, that being *more than conqueror* in your Spiritual and Temporal Warfare, you may be long continued for a Bleſſing to this Nation, and all the People of God.

SIR,

Your EXCELLENCY's

Coggeſhall, Eſſex,
Octob. 5. 1648.

Moſt humble and
devoted Servant,

John Owen.

To the Worthy and Honoured Sir *William Maſham*, Sir *William Kowe*, with the reſt of the Gentlemen of the Committee lately under Impriſonment by the Enemy in *Colcheſter*;

AS ALSO,

To the Honoured Sir *Henry Mildmay* of *Wanſted*, Col. Sir *Thomas Honywood*, with the reſt of the Gentlemen and Officers lately acting and engaged againſt the ſame Enemy.

SIRS:

THE *righteous Judgments of God, having brought a Diſturbance and Noiſe of War, for our Security, Unthankfulneſs, Murmuring, and devouring one another, upon our* Country; *thoſe who were intruſted with the* power *thereof, turned their ſtreams into ſeveral* channels. *Troublous Times, are Times of Triał.*

Many ſhall be purified and made white, and tried, but the wicked ſhall do wickedly, and none of the wicked ſhall underſtand, but the wiſe ſhall underſtand, *Dan.* 11. 10. *Some God called out to* ſuffer, *ſome to* doe, *leaving treacherous dealers to deal treacherouſly.*

Of the two firſt ſorts are you. This Honour have you received from God, either with Patience *and* Conſtancy *to undergo* unvoluntarily *a dangerous Reſtraint, or with* Reſolution *and* Courage, voluntarily *to undertake a hazardous Engagement, to give an Example, that* Faith *and* Truth *ſo ſhamefully deſpiſed in theſe evil days, have not* altogether *forſaken the ſons of men.*

It is not in my Thoughts, *to relate unto your ſelves, what ſome of you* ſuffered, *and what ſome of you* did; *what Difficulties and Perplexities you wreſtled withal, within and without the Walls of your Enemies, (The Birds in the cage, and the field, having ſmall cauſe of mutual emulation;) for that which remains of theſe things, is only a* Returnal *of* Praiſe *to Him by whom all your works are wrought.*

It cannot be denied, but that Providence *was eminently exalted, in the work of your Protection and Delivery: yet truly for my part, I cannot but conceive that it vails to the* Efficacy *of* Grace, *in preventing you from putting forth your*

hands unto Iniquity, *in any* ſinful Compliance *with the Enemies of our Peace. The Times wherein we live, have found the latter more rare than the former. What God wrought* in you, *hath the preheminence of what he wrought* for you : *as much as, to be given up to the* Sword, *is a leſſer evil, than to be given up to a* Treacherous Spirit.

What God hath done for you *all, all men know* ; *what I deſire you ſhould do* for God, *I know no reaſon why I ſhould make* alike publick. *The general and particular* Civilities *I have received from all and every one of you,* Advantaging *me to make it out in another way. I ſhall add* nothing *then to what you will meet withal, in the following* Diſcourſe, *but only my Deſire that you would ſeriouſly ponder the* 11th Obſervation, *with the Deductions from thence. For the reſt, I no way fear, but that* that *God, who hath ſo* appeared *with you, and for you, will ſo* indulge *to your ſpirits the preſence and* guidance *of his Grace, in theſe ſhaking Times,* that if any ſpeak evil of you as of evil doers, they may be aſhamed that falſely accuſe your good converſation in Chriſt, and glorifie God in the day of viſitation.

For theſe following Sermons, *one of them was* preached *at your* Diſire, *and is now* publiſhed *upon your* Requeſt. *The* firſt *part of the labour, I willingly and cheerfully underwent* ; *the* latter, *merely in obedience to your Commands, being acted in it more by your* judgments, *than mine own : You were perſwaded (mean as it was) it might be for the Glory of God, to have it made* publick ; *whereupon my* Anſwer *was, and is, That, for* that, *not only* it, *but my ſelf alſo ſhould by His* Aſſiſtance *be ready for the* Preſs. *The failings and infirmities, attending the* Preaching *and* Publiſhing *of it, (which the Lord knows to be very many) are* mine ; *The inconveniencies of* Publiſhing *ſuch a Tractate from ſo weak a hand, whereof the World is full,* muſt be yours : *The fruit and benefit, both of the one, and other, is* His, *for whoſe* pardon *of Infirmities and* removal *of* Inconveniencies, *ſhall be, as for you, and all the Church of God, the Prayer of,*

SIRS,

Coggeſhall, Octob. 5. 1648.

Your moſt humble and obliged Servant in the work of the Lord,

John Owen.

A MEMORIAL of the Deliverance of *ESSEX* County, and Committee.

[In Two SERMONS.]

HABAKKUK iii. 1, 2, 3, 4, 5, 6, 7, 8, 9.

1 *A prayer of Habakkuk the prophet upon Sigionoth.*
2 *O Lord, I have heard thy ſpeech, and was afraid: O Lord, revive thy works in the midſt of the years, in the midſt of the years make known; in wrath remember mercy.*
3 *God came from Teman, and the holy One from mount Paran. Selah. His glory covered the heavens, and the Earth was full of his praiſe.*
4 *And his brightneſs was as the light, he had horns coming out of his hand, and there was the hiding of his power.*
5 *Before him went the peſtilence, and burning coals went forth at his feet.*
6 *He ſtood and meaſured the earth: he beheld, and drove aſunder the nations, and the everlaſting mountains were ſcattered, the perpetual hills did bowe: his ways are everlaſting.*
7 *I ſaw the tents of Cuſhan in affliction: and the curtains of the land of Midian did tremble.*
8 *Was the Lord diſpleaſed againſt the rivers? was thine anger againſt the rivers? was thy wrath againſt the ſea, that thou didſt ride upon thine horſes, and thy chariots of ſalvation?*
9 *Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Selah. Thou didſt cleave the earth with rivers.*

SERMON I.

OF this Chapter, there are Four Parts.

1. The Title and Preface of it, *ver.* 1.
2. The Prophet's main Requeſt in it, *ver.* 2.
3. Arguments to ſuſtain his Faith in that Requeſt, from *v.* 3. unto the 17th.

4. A

4. A Reſignation of himſelf, and the whole iſſue of his Deſires unto God: from thence to the end. We ſhall treat of them in Order.

The Prophet having had Viſions from God, and * Pre-diſcoveries of many approaching Judgments, in the firſt and ſecond Chapter; in this, by faithful Prayer, ſets himſelf to obtain a ſure footing and quiet abode in thoſe Nation-deſtroying Storms: *A prayer of Habakkuk the prophet*, that is the Title of it; and an excellent Prayer it is, full of Arguments to ſtrengthen Faith, Acknowledgment of God's Soveraignty, Power, and righteous Judgments, with Reſolutions to a contented, joyful rolling upon Him, under all Diſpenſations.

Obſerv. 1.] *Prayer is the Believer's conſtant ſure Retreat in an evil Time, in a time of Trouble.* It is the Righteous Man's Wings, to the *Name of the Lord*, which is his ſtrong Towre, *Prov.* 18. 10. a † Chriſtian Soldier's ſure Reſerve in the Day of Battle: If all other Forces be overthrown, here he will abide by it; no Power under Heaven can prevail upon him, to give one ſtep backwards. Hence that Title of Pſalm 102. *A prayer of the afflicted, when he is overwhelmed.* 'Tis the overwhelmed Man's Refuge and Employment; when he ſwooneth with Anguiſh, (as in the Original) this fetches him to Life again. So alſo in *Pſal.* 61. 2, 3. In our greateſt Diſtreſſes, let neither Unbelief, nor Self-contrivances, juſtle us out of *this Way* to the Rock of our Salvation.

Obſerv. 2.] *Prophets Diſcoveries of fearful Judgments, muſt be attended with fervent Prayers.* That Meſſenger hath done but half his Buſineſs, who deli-

* The Time of his Prophecy is conceived to be about the end of *Joſiah*'s Reign, not long before the firſt *Caldæan* Invaſion. † *Preces & lachrimæ ſunt arma Eccleſiæ.* Tertul.

vers

vers his Errand, but returns not an Anſwer. He that brings God's Meſſage of *Threats* unto his People, muſt return his Peoples Meſſage of *Intreaties* unto him. Some think, they have fairly diſcharged their Duty, when they have revealed the Will of God to Man, without labouring to reveal the Condition and Deſires of Men unto God. He that is more frequent in the Pulpit to his People, than he is in his Cloſet for his People, is but a ſorry Watchman. *Moſes* did not ſo, *Exod.* 32. 31. neither did *Samuel* ſo, 1 *Sam.* 12. 23. neither was it the Guize of *Jeremiah* in his Days, *chap.* 14. 17. If the Beginning of the Prophecy be, (as it is) *The burden of Habakkuk*; the Cloſe will be, (as it is) *The prayer of Habakkuk.* Where there is a *Burden* upon the People, there muſt be *Prayer* for the People. Wo to them who have denounced Deſolations, and not poured out Supplications; ſuch Men delight in the Evil, which the Prophet puts far from him, *Jerem.* 17. 16. *I have not deſired the woful Day, (O Lord) thou knoweſt.*

Verſe 1.] Now this Prayer is upon *Sigionoth:* that is, 1. it is tuned to a Song: 2. ſuch a Song. For the firſt, that it is a Song, penned in Metre, and how done ſo, (1.) to take the deeper Impreſſion, (2.) to be the better retained in Memory, (3.) to work the more upon Affections, (4.) to receive the Ingredients of Poetical Loftineſs for adorning the Majeſty of God, with (5.) the Uſe of Songs in the old Church, (6.) and for the preſent, (7.) their times and ſeaſons, as among the People of God, ſo all Nations of old; of all, or any of theſe, being beſides my preſent Purpoſe, I ſhall not treat. Of the ſecond, that it is upon *Sigionoth*, a little may be ſpoken.

The word is once in another place (and no more) uſed in the Title of a Song, and that is *Pſalm* 7. *Siggaion* of *David*; and it is variouſly rendred It

ſeems

ſeems to be taken from the word שָׁגָה *erravit*, to err, or wander variouſly. *Prov.* 5. 20. the word is uſed for Delight, to ſtray with Delight: *In her love,* תִּשְׁגֶּה *thou ſhalt err with Delight*; we have tranſlated it, *be raviſhed*, noting Affections out of order. The word then holds out a delightful wandring and variety; and this litterally, becauſe thoſe two Songs, *Pſal.* 7. and *Hab.* 3. are not tied to any one certain kind of Metre, but have various Verſes for the more Delight; which, though it be not proper to them alone, yet in them the Holy Ghoſt would have it eſpecially noted.

But now, ſurely, the Kernel of this Shell is ſweeter than ſo. Is not this written alſo for their Inſtruction who have no Skill in *Hebrew* Songs? The true Reaſon of their Metre is loſt to the moſt Learned. Are not then God's variable Diſpenſations towards his, held out under theſe variable Tunes, not all fitted to one String, not all alike pleaſant and eaſy? Are not the ſeveral Tunes of Mercy and Judgment in theſe Songs? Is not here Affliction and Deliverance, Deſertion and Recovery, Darkneſs and Light, in this variouſly? Doubleſs it is ſo.

Obſerv. 3.] *God often calls his People unto Songs upon Sigionoth:* * keeps them under various Diſpenſations, that ſo drawing out all their Affections, their Hearts may make the ſweeter Melody unto him. They ſhall not have all Honey, nor all Gall; all Judgment, leſt they be broken; nor all Mercy, leſt they be proud. *Thou anſweredſt them, O Lord our God: thou waſt a God that forgaveſt them, though thou tookeſt vengeance of their inventions*, Pſal. 99. 8. Here is a Song *upon Sigionoth.* They are heard in their

* *Graviter in eum decernitur cui etiam ipſa connectio denegatur.* Proſp. Sent.

Prayers

Prayers, and forgiven, there is the ſweeteſt of Mercies; Vengeance is taken of their Inventions, there's a Tune of Judgment. *By terrible things in righteouſneſs, wilt thou anſwer us, O God of our ſalvation,* Pſal. 65. 5. is a Song of the ſame Tune. To be anſwered in Righteouſneſs, what ſweeter Mercy in the World? Nothing more refreſhes the panting Soul, than an Anſwer of its Deſires; but to have this Anſwer by terrible Things! that String ſtrikes an humbling, a mournful Note. *Iſrael* hears of Deliverance by *Moſes,* * and at the ſame time have their Bondage doubled by *Pharaoh.* There's a Song upon *Sigionoth.* Is it not ſo in our Days? Precious Mercies, and dreadful Judgments, jointly poured out upon the Land! We are cloathed by our Father, like *Joſeph* by his, in a Party-colour'd Coat, *Gen.* 37. 3. Here a piece of unexpected Deliverance, and there a piece of deſerved Correction; at the ſame Hour, we may rejoyce at the Conqueſt of our Enemies, and mourn at the Loſs of our Harveſt. Victories for his own Name's ſake, and Showres for our Sins ſake, both from the ſame Hand, at the ſame time. The Cry of every Soul, is like the Cry of the multitude of Old and Young, at the laying the Foundation of the Second Temple: *Many ſhouted aloud for joy, and many wept with a loud voice; ſo that it was a mixt noiſe, and the ſeveral noiſes could not be diſtinguiſhed,* Ezra 3. 12, 13. A mixed Cry is in our Spirits, and we know not which is loudeſt in the Day of our Viſitation. I could inſtance in ſundry Particulars, but that every one's Obſervations will ſave me that eaſy Labour. And this the Lord doth,

* *Duplicantur lateres quando venit Moſes.*

Reaſon

Reaſon 1.] 1. To fill * all our Sails towards himſelf at once; to exerciſe all our Affections. I have heard, that a full Wind behind the Ship, drives her not ſo faſt forward as a ſide Wind that ſeems almoſt as much againſt her as with her; and the Reaſon they ſay is, becauſe a full Wind fills but ſome of her Sails, which keep it from the reſt, that they are empty; when a Side-wind fills all her Sails, and ſets her ſpeedily forward. Which way ever we go in this World, our Affections are our Sails; and according as they are ſpread and filled, ſo we paſs on, ſwifter or ſlower, whither we are ſteering. Now, if the Lord ſhould give us a Full-wind, and continual Gale of Mercies, it would fill but ſome of our Sails, ſome of our Affections, Joy, Delight, and the like; but when he comes with a Side wind, a Diſpenſation that ſeems almoſt as much againſt us, as for us, then he fills all our Sails, takes up all our Affections, making his Works wide and broad enough to entertain them every one, then we are carried freely and fully towards the Haven where we would be. A Song upon *Sigionoth* leaves not one String of our Affections untuned. It is a Song that reacheth every Line of our Hearts, to be framed by the Grace and Spirit of God: therein Hope, Fear, Reverence, with Humility and Repentance, have a ſhare, as well as Joy, Delight, and Love, with Thankfulneſs. Interchangeable Diſpenſations take up all our Affections, with all our Graces; for they are gracious Affections, exerciſed and ſeaſoned with Grace, of which we ſpeak. The ſtirring of natural Affections, as meerly ſuch, is but the moving of a Dunghil

Pſal. 119. 67. Hoſ. 5. 15. Heb. 12. 10, 11. 1 Pet. 1. 6.

* *Namque bonos non blanda inſtant, non aſpera frangunt, ſed fidei invictæ gaudia vera juvant.* Proſy. Epig. in ſent. Auguſt.

to

to draw out a ſtinking ſteam; a thing the Lord neither aimeth at, nor delighteth in: their Joys, are his Provocation, and *he laugheth in the day of their calamity, when their fear cometh*, Prov. 1. 26, 27.

Reaſ. 2.] Secondly, To keep them in * continual Dependance of himſelf, he hath promiſed his own Daily Bread, not Goods laid up for many Years. Many Children have been undone, by their Parents giving them too large a Stock to Trade for themſelves; it has made them Spendthrifts, careleſs, and wanton. Should the Lord intruſt his People with a continued ſtock of Mercy, perhaps they would be *full, and deny him, and ſay, Who is the Lord?* Prov. 30. 9. *Jeſurun* did ſo, *Deut.* 32. 14, 15. *Ephraim was filled according to her paſture, and forgot the Lord*, Hoſ. 13. 6.

Neither, on the other ſide, will he be always Chiding: His Anger ſhall not burn for ever very ſore. *It is our infirmity* (at the leaſt) if we ſay, *God hath forgotten to be gracious, and ſhut up his tender mercies in diſpleaſure*, Pſal. 77. 9. But laying one thing againſt another, he keeps the heart of his in an even balance, in a continual dependance upon himſelf; that they may neither be Wanton through Mercy, nor Diſcouraged by too much Oppreſſion. Our tender Father is therefore, neither always feeding, nor always correcting: *And it ſhall come to paſs in that day, that the light ſhall not be clear nor dark: but it ſhall be one day which ſhall be known to the Lord, not day, nor night; but it ſhall come to paſs, that at evening-time it ſhall be light*, ſaith the Prophet *Zechariah*, chap. 14. 6, 7. ſeeking out God's Diſpenſations towards his, ending in Joy and Light in the Evening.

* *In cœlo non in terra mercedem promiſit reddendam: quid alibi poſcis quod alibi debitur?* Ambroſ. Offic. lib. 1. cap. 16.

Labour

Labour to have your Hearts right tuned for Songs on *Sigionoth*, ſweetly to anſwer all God's Diſpenſations in their choice variety. That Inſtrument will make no Muſick, that hath but ſome Strings in tune. If when God ſtrikes with Mercy upon the ſtring of Joy and Gladneſs, we anſwer pleaſantly, but when he touches upon that of * Sorrow and Humiliation, we ſuit it not, we are broken Inſtruments that make no Melody unto God. We muſt know how to receive Good and Evil at his hand; *he hath made every thing beautiful in his time*, Eccleſ. 3. 11. every thing in that whole variety which his Wiſdom hath produced. A well-tuned Heart muſt have all its ſtrings, all its affections, ready to anſwer every touch of God's finger; to improve Judgments and Mercies both at the ſame time. *Sweet Harmony ariſeth out of ſome Diſcords.* When a Soul is in a frame to rejoyce with thankful Obedience for Mercy received, and to be humbled with ſoul-ſearching amending Repentance for Judgments inflicted at the ſame time, then it ſings a Song on *Sigionoth*, then it is fit for the days wherein we live. Indeed, both Mercies and Judgments aim at the ſame End, and ſhould be received with the ſame equal temper of Mind. A Flint is broken between a Hammer and a Pillow: an Offender is humbled between a Priſon and a Pardon: a hard Heart may be mollified, and a proud Spirit be humbled, between thoſe two. In ſuch a ſeaſon, the ſeveral rivulets of our affections flow naturally in the ſame ſtream. When hath a gracious Soul the ſoundeſt Joys, but when it hath the deepeſt Sorrows! *Habent & gaudia vulnus.* When hath it

* *Cum vexamur ac premimur tum maxime gratias agimus indulgentiſſimo patri, quod corruptelam noſtram non patitur longius procedere, hinc intelligimus nos eſſe Deo curæ.* Lactan.

the

the humbleſt Meltings, but when it hath the moſt raviſhing Joys! Our Afflictions, which are naturally at the wideſt diſtance, may all ſwim in the ſame ſpiritual channel. Rivulets riſing from ſeveral Heads, are carried in one Stream to the Ocean. As a mixture of ſeveral Colours make a beautiful complexion for the Body, ſo a mixture of divers Affections under God's various Diſpenſations, gives a comely frame unto the Soul. Labour then to Anſwer every Call, every Speaking-Providence of God, in its right kind, according to the Intention thereof: And the Lord reveal his Mind unto us, that ſo we may do.

Uſe 2.] Having paſſed the Title, let us look a little on thoſe parts of the Prayer it ſelf that follow.

The beginning of it, in *ver.* 2. hath two parts:

Firſt, The frame of the Prophet's ſpirit in his Addreſs to God, *O Jehovah! I have heard thy ſpeech, and was afraid.*

Secondly, His Requeſt in this his Condition, *O Lord, revive thy work in the midſt of the years, in the midſt of the years make known; in wrath remember mercy.*

In the Firſt, you have, (1.) particularly his frame; He was *afraid*, or trembled: Which he wonderfully ſets out, *ver.* 16. *When I heard, my belly trembled; my lips quivered at the voice: rottenneſs entred into my bones, and I trembled in my ſelf.*

(2.) The Cauſe of this Fear and Trembling; He heard the *Speech* of God. If you will ask what Speech or Report this was, that made the Prophet himſelf ſo exceedingly quake and tremble? I anſwer, It is particularly *that* which you have *chap.* 1. *ver.* 5,6,7,8,9,10,11,12. containing a dreadful Denunciation of the Judgments of God againſt the People of *Iſrael*, to be executed by the proud, cruel, inſult-

ing *Chaldeans:* This Voice, this Report of God, makes the Prophet tremble.

Obſ. 4.] *An appearance of God in Anger and Threats againſt a People, ſhould make his choiceſt ſecret ones amongſt them to fear, to quake, and tremble.* Trembling of Man's Heart, muſt anſwer the Shaking of God's Hand. At the delivery of the Law, with all its attending Threats, ſo terrible was the Sight, that *Moſes* himſelf, (tho' a Mediator then) did exceedingly fear and quake, *Heb.* 12. 21. God will be acknowledged in all his Goings. If Men will not bowe before him, he will break them: They who fear not his Threatnings, ſhall feel his Inflictings. If his Word be eſteemed light, his Hand will be found heavy. For,

1. In point of Deſerving, who can ſay, I have purged my Heart, I am clear from Sin? None ought to be Fearleſs, unleſs they be Senſeleſs. God's People are ſo far from being always clear of procuring National Judgments, that ſometimes Judgments have come upon Nations, for the Sins of ſome of God's People amongſt them; as the Plague in the days of *David.*

Job 14. 4. *Ch.* 15. 15, 16. Prov. 16. 2. *Chap.* 20. 9. 2 Sam. 24. 15. 2 Chron. 32. 25.

2. In point of* Suffering, who knows but they may have a deep ſhare! The Prophet's Book is written *within*, as well as *without*, with Lamentation, Mourning, and Woe, *Ezek.* 2. *ult.* If the Lion roars, who can but fear? *Amos* 3. 8. Fear, to the rooting out of Security, not the ſhaking of Faith? Fear, to the pulling down of Carnal Preſidence, not Chriſtian Confidence? Fear, to draw out our Souls in Prayer,

* *Omnes ſæculi plagæ, nobis in admonitionem, vobis in caſtigationem à Deo veniunt.* Tertul. Apol. cap. 42.

not

not to ſwallow them up in Deſpair? Fear, to break the arm of Fleſh, but not to weaken the ſtaff of the Promiſe? Fear, that we may draw nigh to God with Reverence, not to run from him with Diffidence? in a word, to overthrow faithleſs Preſumption, and to encreaſe gracious Submiſſion?

Secondly, Here is the Prophet's Requeſt: And in this there are theſe Two Things:

1. The Thing he deſireth: *The reviving God's work, the remembring Mercy.*

2. The Seaſon he deſireth it in, *in the midſt of the years.*

For the Firſt, that which in the beginning of the Verſe, he calls *God's Work*, in the cloſe of it, he termeth *Mercy*; and the *reviving* of his Work, is interpreted to be, a *remembring* Mercy. Theſe two expreſſions then are *parallel.* The reviving of God's Work towards his People, is a re-acting of Mercy, a bringing forth the fruits thereof, and that in the midſt of the execution of Wrath; as a Man in the midſt of another, remembring a buſineſs of more importance, inſtantly turneth away, and applieth himſelf thereunto.

Obſ. 5.] *Acts of Mercy, are Gods proper Work towards his People, which he will certainly awake and keep alive in the ſaddeſt Times.* Mercy, you ſee, is *his* Work, his proper Work; as he calleth *Judgment* his *ſtrange Act*, Iſai. 28.21. *He retaineth not his anger for ever, becauſe he delighteth in mercy*, Micah 7. 18. This is his proper Work: tho' it ſeem to ſleep, he will awake it; tho' it ſeem to die, he will revive it: *Can a woman forget her child, that ſhe ſhould not have compaſſion on the ſon of her womb? yea, they may forget, yet will I not forget thee: Behold, I have graven thee upon the palms of my hands, thy walls are continually before me*, Iſai. 49. 15, 16.

Secondly, For the Seaſon of this Work, he prays that it may be accompliſhed *in the midſt of the years.* Upon which you may ſee what weight he lays, by his repetition of it in the ſame Verſe. It is ſomething doubtful what may be the peculiar ſenſe of theſe words; whether *the midſt of the years*, do not denote the whole Time of the Peoples Bondage under the *Chaldeans*,* (whence *Junius* renders the words *interea temporis*, noting this manner of expreſſion [*the midſt of the years*] for an Hebraiſm;) during which ſpace, he intercedes for Mercy for them. Or whether *the midſt of the years*, do not denote ſome certain point of Times, as the Seaſon of their return from Captivity, about the midſt of the Years between their firſt King and the coming of the *Meſſiah*, putting a period to their Church and State. Whether of theſe is more probable, is not needful to inſiſt upon; this is certain, that a certain Time is pointed at: Which will yield us,

Obſ. 6.] *The Church's Mercies and Deliverance, have their appointed Seaſon*; In the midſt of the Years it ſhall be accompliſhed. As there is a *Decree*, bringing forth the Wickeds Deſtruction, *Zeph.* 2. 2. ſo there is a Decree goes forth, in its appointed ſeaſon, for the Church's Deliverance, which cannot be gainſay'd, *Dan.* 9. 23. Every Viſion is for its appointed Seaſon and Time, *Hab.* 2. 3. then *it will ſurely come, it will not tarry.* There is a Determination upon the Weeks and Days of the Church's Sufferings and Expectations, *Dan.* 9. 24. *Seventy weeks are determined upon thy people.* As there is a *Three tranſgreſſions*, and a *Four* of Rebels, for which God *will not turn away their puniſhment*, Amos 1. 3. ſo a Three Af-

* בְּקֶרֶב שָׁנִים *in the inward of years.*

flictions,

flictions, and a Four of the People of God; after which, he will not ſhut out their Supplications.

Hence that confidence of the Prophet, *Pſal.* 102. 13, 14. *Thou ſhalt ariſe, and have mercy upon Zion: for* (ſaith he) *the time to favour her, yea, the ſet-time is come.* There is a Time, yea, a Set-time for Favour to be ſhewn unto *Sion:* As a time to break down, ſo a time to build up, an acceptable time, a day of ſalvation. *It came to paſs, at the end of four hundred and thirty years, even the ſelf-ſame day it came to paſs, that all the hoſts of the Lord went out of Egypt*, Exod. 12. 41. As a Woman with Child goes not beyond her appointed Months, but is pained to be Delivered, no more can the fruitful Decree ceaſe from bringing forth the Church's Deliverance in the Seaſon thereof.

Reaſ. 1.] Becauſe there is an appointed Period of the Church's Humiliation, and bearing of her Iniquities. *Iſrael* ſhall bear their Iniquities in the Wilderneſs; but this is exactly limited to the ſpace of Forty Years. When their Iniquity is pardoned, their Warfare is accompliſhed, *Iſai.* 40. 2. They ſay, ſome Men will give Poiſon that ſhall work inſenſibly, and kill at ſeven Years end. The Great Phyſician of his Church knows how to give his Sin-ſick People Potions that ſhall work by degrees, and at ſuch an appointed Seaſon take away all their Iniquity. Then they can no longer be detained in Trouble. God will not continue his courſe of Phyſick unto them one Day beyond Health recovered. *This is all the fruit* of their Afflictions *to take away their iniquities*, Iſai. 27. 9. And when that is done, who ſhall keep bound what God will looſe? When Sin is taken away from *within*, Trouble muſt depart from *without.*

Reaſ. 2.] Becauſe the Church's Sorrows are commenſurate unto, and do contemporiſe with, the Joys and Proſperity of God's Enemies, and hers. Now Wicked Mens Proſperity hath aſſured Bounds: The Wickedneſs of the Wicked ſhall come to an end. There is a time when the *iniquity of the Amorites comes to the full*, Gen. 15. 16. it comes up to the brim in the appointed day of ſlaughter. When their Wickedneſs hath filled the Ephah, a talent of Lead is lay'd upon the mouth thereof, and it is carried away on wings, *Zech.* 5. 6, 7, 8. ſwiftly, certainly, irrevocably. If then the Church's Troubles contemporiſe, riſe and fall, with their Proſperity, and her Deliverance, with their Deſtruction; if the Fall of *Babylon* be the Riſe of *Sion*; if they be the Buckets, which muſt go down, when the Church comes up; if they be the Rod of the Church's Chaſtiſement, their Ruin being ſet and appointed: ſo alſo muſt be the Church's Mercies.

Uſe.] In every Diſtreſs, learn to wait with Patience for this appointed Time: He that believeth, will not make haſte; tho' it tarry, wait for it it will ſurely come: He that is infinitely Good, hath appointed the Time, and therefore it is the beſt: He that is infinitely Wiſe, hath determined the Seaſon, and therefore it is moſt ſuitable: He who is infinitely Powerful, hath ſet it down, and therefore it ſhall be accompliſhed. Wait for it, believing; wait for it, praying; wait for it, contending. Waiting, is not a lazy Hope, a ſluggiſh Expectation: When *Daniel* knew the Time was come, *he prayed the more earneſtly*, Dan. 9. 2, 3. You will ſay, perhaps, What need he pray for it, when he knew the Time was accompliſhed? I anſwer, The more need; Prayer helps the Promiſe bring forth. Becauſe a Woman's Time is come, therefore ſhall ſhe have no Midwife?

nay,

nay, therefore give her one. He that appointed their Return, appointed that it ſhould be a fruit of Prayer. Wait, * contending alſo, in all ways wherein you ſhall be called out; and be not diſcouraged, that you know not the direct Seaſon of Deliverance: *In the morning ſow thy ſeed, and in the evening with-hold not thine hand; for thou knoweſt not which ſhall proſper, this or that, or whether they ſhall be both alike good*; Eccleſ. 11. 6. But proceed we with the Prophet's Prayer.

From *ver.* 3. the 17th, he layeth down ſeveral Arguments, taken from the Majeſty, Power, Providence, and former Works of God, for the ſupporting of his Faith, to the obtaining of thoſe good Things, and works of Mercy, which he was now praying for. We ſhall look on them, as they lie in our way.

Verſe 3.] *God came from Teman, the holy One from mount Paran. Selah. His glory covered the heavens, the earth was full of his praiſe.*

Teman was a City of the *Edomites*, whoſe Land the People of *Iſrael* compaſſed in the Wilderneſs, when they were ſtung with fiery Serpents, and healed by looking on a brazen Serpent, ſet up to be a Type of Chriſt; *Gen.* 36. 15. *Jer.* 49. 7. *Obad.* ver. 9. *Teman* is put for the whole Land of *Edom*; and the Prophet makes mention of it, for the great Deliverance and Mercy granted there to the People, when they were almoſt conſumed: That's God's coming from *Teman*. See *Num.* 21. ver. 5, 6, 7, 8, 9. When they were deſtroyed by fiery Serpents, he heals them by a Type of Chriſt, giving them Corporeal, and raiſing them to a Faith of Spiritual Salvation.

* *Bonum Agonum ſubituri & his in quo Agonotheta Deus vivus eſt: Chriſt Archos Spiritûs Sanctûs, corona æternitatis bravium, Epitheta Jeſus Chriſtus.* Tertul. ad Mar.

Paran, the next Place mentioned, was a Mountain in the Land of *Iſrael*, near which *Moſes* repeated the Law; *Deut.* 1. and from thence God carried the People immediately to *Canaan*: another eminent act of Mercy.

Unto theſe he addeth the word *Selah*: As it is a Song, a Note of Elevation in Singing: As it reſpects the Matter, not the Form, a Note of Admiration and ſpecial Obſervation. *Selah*; Conſider them well, for they were great Works indeed. *Special Mercies, muſt have ſpecial Obſervation.*

Now, by reaſon of theſe Actions, the Prophet affirms, that *the glory of God covered the heavens, and the earth was full of his praiſe.* Lofty Expreſſions of the Advancement of God's Glory, and the Fulneſs of his Praiſe, amongſt his People of the Earth, which attended that merciful Deliverance and gracious Aſſiſtance. Nothing is higher or greater than that which covers Heaven, and fills Earth. * *God's Glory is exceedingly exalted, and his Praiſe encreaſed every-where, by Acts of Favour and Kindneſs to his People.*

That which I ſhall chuſe, from amongſt many others that preſent themſelves a little to inſiſt upon, is, That

Obſ. 7.] *Former Mercies, with their Times and Places, are to be had in thankful remembrance unto them who wait for future Bleſſings.* Faith, is to this end ſeparated by them: *Awake, awake, put on ſtrength, O arm of the Lord; awake as in the ancient days, as in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? Art not thou it that dried the ſea, the waters of the great deep,*

* *Gloria eſt frequens de aliqua fama cum laude.* Ci. lib. 2. de Inv. *Conſentiens laus bonorum incorrupta vox bene judicantium de excellente virtute.* idem Tuſc. lib. 3.

that

that hath made the depths of the ſea a way for the ranſomed to paſs over? Iſai. 51. 9, 10. The *breaking of Rahab*, that is, *Egypt*, ſo called here, and *Pſal.* 87. 4. & 89. 11. for her great Strength, which the word ſignifies; and the *wounding* of the *dragon*, that great and crooked Afflictor *Pharaoh* is remembred, and urged for a Motive to a new-needed Deliverance. So *Pſal.* 74. 13, 14. *Thou breakeſt the heads of leviathan in pieces, and gaveſt him to be meat to the people in the wilderneſs.* Leviathan, the ſame Dragon, oppreſſing, perſecuting *Pharaoh*; thou breakeſt his *heads*, his Councils, Armies, Power, and gaveſt him for Meat, that the People for forty Years together might be fed, ſuſtained, and nouriſhed with that wonderful Mercy: *Out of the eater came forth meat, out of the ſtrong came forth ſweetneſs.*

In this reciprocation God walketh with his People: Of free Grace, he beſtoweth Mercies and Bleſſings on them; by Grace, works the returns of Remembrance and Thankfulneſs unto himſelf for them; then ſhowrs that down again in new Mercies. The Countries which ſend up no Vapours, receive down no Showrs. Remembrance, with Thankfulneſs of former Mercies, is the Matter, as it were, which, by God's Goodneſs, is condenſed into following Bleſſings. For,

Reaſ. 1.] Mercies have their proper End, when thankfully remembred. What more powerful Motive to the obtaining of new, than to hold out, that the old were not abuſed. We are encouraged to caſt Seed again into that Ground, whoſe laſt Crop witneſſeth that it was not altogether barren. That ſad Spot of good *Hezekiah*, that he rendred not again according to the Benefit done unto him, is ſet down as the opening a Door of Wrath againſt Himſelf, *Judah*, and *Jeruſalem*, 2 Chron. 32. 25. On the other ſide, ſuitable Returns, are a Door of Hope for further Mercies.

Reaſ.

Reaſ. 2.] The remembrance of them, ſtrengthens Faith, and keeps our Hands from hanging down, in the time of waiting for Bleſſings. When Faith is ſupported, the Promiſe is engaged, and a Mercy at any time more than half obtained: *Faith is the ſubſtance of things hoped for*, Hebr. 11. 1. *God* (ſaith the Apoſtle) *hath delivered us from ſo great a death, and doth deliver.* Now, what Concluſion makes he of this Experience? *In whom we truſt, that he will yet deliver us*, 2 Cor. 1. 10. It was a particular Mercy, with its Circumſtances, as you may ſee *ver* 9. which he made the bottom of his Dependance. In the Favours of Men, we cannot do ſo; they may be weary of helping, or be drawn dry, and grow helpleſs. Ponds may be exhauſted, but the Ocean never. The infinite Fountains of the Deity, cannot be ſunk one hair's breadth by everlaſtingly-flowing Bleſſings. Now, Circumſtances of Actions, Time, Place, and the like, oft-times take deep impreſſions: Mercies ſhould be remembred with them. So doth the Apoſtle again, 2 *Tim.* 4. 17, 18. *He did deliver me from the mouth of the lion*, (*Nero*, that Lion-like Tyrant:) And what then? *he will deliver me from every evil work. David* eſteemed it very good *Logick*, to argue from the Victory God gave him over the Lion and the Bear, to a confidence of Victory over *Goliah*, 1 Sam. 17. 37.

Uſe.] The Uſe of this, we are led unto, *Iſai.* 43. 16, 17, 18. *Thus ſaith the Lord, which maketh a way in the ſea, and a path in the mighty waters: which bringeth forth the chariot and the horſe, the army and the powers; they ſhall lie down together, they ſhall not riſe: they are extinct, they are quenched as tow. Remember ye not the former things, nor conſider the things of old.* Let former Mercies be an Anchor of Hope in time of preſent Diſtreſſes. Where

is

is the God of *Marſton-moor*, and the God of *Naſeby?* is an acceptable Expoſtulation in a gloomy Day. O what a catalogue of Mercies hath this Nation to plead by, in a time of Trouble? God came from Naſeby, and the holy One from the Weſt. Selah. His Glory covered the Heavens, and the Earth was full of his Praiſe: He went forth in the North, and in the Eaſt he did not with-hold his Hand. I hope the poor Town wherein * I live, is more inriched with a Store-Mercy of a few Months, than with a full Trade of many Years: *The ſnares of death compaſſed us, and the floods of ungodly men made us afraid,* Pſal. 18. 4. *But the Lord thundred from heaven, the Higheſt gave his voice; hail-ſtones and coals of fire. Yea, he ſent out his arrows, and ſcattered them; and he ſhot out lightning, and diſcomfited them. He ſent from above, he took us, he drew us out of many waters. He delivered us from our ſtrong enemy, and from them which hated us; for they were too ſtrong for us*; ver. 12, 14, 16, 17. How may we ſay with the ſame *Pſalmiſt*, in any other Diſtreſs, *O my God, my ſoul is caſt down within me; therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar*; Pſal. 42. 6. *Where is the God of Elijah?* divides a-new the *waters of Jordan*, 2 King. 2. 14.

Verſe 4.] The following Verſes ſet forth the Glory and Power of God, in the Accompliſhment of that great Work, of bringing his People into the Promiſed Land: with thoſe mighty Things he performed in the Wilderneſs. *Verſe* 4. if I miſtake not, ſets out his

* No Place in the Country ſo threatned: No Place in the Country ſo preſerved. Small Undertakings there bleſſed: Great Oppoſition blaſted. *Non nobis, Domine, non nobis.*

glorious

glorious Appearance on Mount *Sinai*: Of which the Prophet affirms two things:

1. *That his Brightneſs was the Light.*

2. *That he had Horns coming out of his Hand, and there was the hiding of his power.*

For the Firſt: Is it not that *Brightneſs* which appeared when the Mountain burnt with Fire to the midſt of Heaven? *Deut.* 4. 11. a glorious *fire*, in the midſt of *clouds, and thick darkneſs?* The like Deſcription you have of God's Preſence, *Pſal.* 18. 11, 12. *He made darkneſs his ſecret place, and brightneſs was before him.* As the Light, the Sun the Fountain and Cauſe of it, called *Light*, Job 31. 26. Now, this *glorious Appearance* holds out the Kingly Power and Majeſty of God in governing the World, which appeareth but unto few: *The Lord reigneth, let the earth rejoyce: clouds and darkneſs are round about him: A fire goeth before him; his lightnings enlightned the world*; Pſal. 97. 1, 2, 3.

Secondly, *He had Horns coming out of his Hand.* So the words moſt properly, tho' by ſome otherwiſe rendred. That *Horns*, in Scripture, are taken for *ſtrength* and *power*, Deut. 33. 17. Pſal. 75. 10. Zech. 1. 18. needs no proving. The mighty Power of God, which he made appear to his People, in that glorious Repreſentation of his Majeſty on Mount *Sinai*, is by this Phraſe expreſſed; *there his chariots were ſeen to be twenty thouſands, even many thouſands of angels, and the Lord among them in that holy place*, Pſal. 68. 19. There they perceived that he had *horns in his hand*; an Almighty Power, to do what he pleaſed: whence it is added, *And there was the hiding of his power.* Tho' the Appearance of it was very great and glorious; yet it was but ſmall, to the everlaſtingly-hidden depths of his Omnipotency: [*The moſt glorious Appearance of God, comes infinitely ſhort*

of

of his own eternal Majeſty as he is in Himſelf. It is but a diſcovery, that There is the Hiding of Infinite Perfection:] Or, There his Power appeared to Us, which was hidden from the reſt of the World.

Obſ. 8.] *When God is doing great things, he gives glorious Manifeſtations of his Excellencies to his ſecret ones.* The Appearance on *Sinai*, goes before his Paſſage into *Canaan*. *Surely the Lord God will do nothing, but he revealeth his ſecrets unto his ſervants the Prophets*; Amos 3. 7. When he is to ſend *Moſes* for the Deliverance of his People, he appears to him in a burning unconſumed Buſh, *Exod.* 3. 2. a Sign manifeſting the Preſence of his Power, to preſerve his Church unconſumed in the midſt of burning fiery Affiictions. Unto this very End, were all the Viſions that are recorded in the Scripture; all of them accommodated to the Things which God was preſently doing. And this he doth,

Reaſ. 1.] That they may thereby be prepared to follow him, and ſerve him in the great Works he hath for them to do. Great Works are to be done without great Encouragements. If God appears not in Light, who can expect he ſhould appear in Operation? He that is called to ſerve Providence in high Things, without ſome ſpecial Diſcovery of God, works in the dark, and knows not whither he goes, nor what he doth; *Joh.* 12. 35. *Rev.* 16. 10. Such a one travels in the Wilderneſs, without a directing Cloud. Clear ſhining from God, muſt be at the bottom of deep labouring with God. What is the reaſon that ſo many in our days ſet their Hands to the Plough, and look back again? begin to ſerve Providence in great Things, but cannot finiſh, give over in the Heat of the Day? They never had any ſuch revelation of the Mind of God upon their ſpirits; ſuch a diſcovery of his Excellencies, as might

ſerve

ſerve for a Bottom of ſuch Undertakings. Men muſt know, that if God hath not appeared to them in Brightneſs, and ſhewn them the Horns in his Hand, hid from others; tho' they think highly of themſelves, they'll deny God twice and thrice, before the Cloſe of the Work of this Age. If you have no great Diſcoveries, you will wex vain in great Undertakings. New Workings on old Bottoms, are like new Wine in old Bottles, both are ſpoiled and loſt. The Day is the time of Work, and that becauſe of the Light thereof: Thoſe who have not Light, may be ſpared to go to Bed.

Reaſ. 2.] That they may be the better enabled to give him Glory, when they ſhall ſee the ſweet Harmony that is between his Manifeſtations and his Operations: When they can ſay with the Pſalmiſt, *As we have heard, ſo have we ſeen*, Pſal. 48. 8. As he revealeth himſelf, ſo he worketh. When his Power and Mercy anſwer his Appearance in the Buſh, it is a foundation to a Prayer, *The Good-will of him that dwelt in the Buſh, bleſs thee.* When a Soul ſhall find God calling him forth to Employments, perhaps great and high, yet every way ſuiting that Light and gracious Diſcovery which he hath given of Himſelf, one thing anſwering another, it ſets him in a frame of honouring God aright.

Uſe] This might be of rich Conſideration, could we attend it. For hence,

1. As I ſaid before, is Apoſtacy from God's Work. He appears not unto Men, how can they go upon his Employment? Men that have no viſion of God, are in the dark, and know not what to do. I ſpeak not of Viſions beyond the Word, Anſwers of Prayers, gracions Applications of Providences, with wiſe Conſiderations of Times and Seaſons. Some drop off every Day; ſome hang by the *eye-lids*, and know not

not what to do; the *light* of God is not ſent forth to *lead* and guide them, *Iſal.* 43. 3. Wonder not at the ſtrange Backſlidings of our Days; many acted upon Bye-Engagements, and for want of Light, know not to the laſt what they were a-doing.

2. Hence alſo is the ſuiting of great Light, and great Work, in our Days. Let new Light be derided whilſt Men pleaſe, he will never ſerve the Will of God in this Generation, who ſees not beyond the Line of foregoing Ages.

3. And this, thirdly, may put all thoſe, whom God is pleaſed to employ in his Service, upon a diligent enquiry into his Mind. Can a Servant do his Maſter's Work, without knowing his Pleaſure? We live, for the moſt part, from Hand to Mouth, and do what comes next; few are acquainted with the Deſigns of God.

Verſe 5.] The Going forth of the Lord with his People towards their Reſt, with reference to his Harbingers, is deſcribed *ver.* 5.

Before him went the peſtilence, and burning coals went forth at his feet.

Before him, at his Face. The *Peſtilence*; this is * often reckoned amongſt the Weapons wherewith God fighteth with any People to conſume them: and as ſpeeding an Inſtrument of Deſtruction it is, as any the Lord ever uſed towards the Children of Men.

At his Feet went forth a burning Coal. A redoubling (ſay ſome) of the ſame Stroke: burning Coals, for burning Diſeaſes.

When one Blow will not do the Work appointed,

* Exod. 9. 15. Levit. 26. 25. 2 Sam. 24. 13. Ezek. 14. 19. Mat. 24. 7.

God

God redoubles the ſtroke of his hand, Levit. 26. 22, 23, 24, 25.

Or burning Coals, dreadful Judgments, mortal Weapons; as Fire and Flames are often taken, in other Deſcriptions of God's Dealing with his Enemies, *Pſal.* 11. 6. & 18. 8. Prevailing Fire, is the moſt dreadful means of Deſtruction, *Heb.* 21. 29. *Iſai.* 33. 14.

Exod. 23. 28. God threatneth to ſend the Hornet upon the *Canaanites*, before the Children of *Iſrael*: ſome ſtinging Judgments, either on their Conſciences, or Bodies, or both. Something of the ſame kind is doubtleſs here held out; he ſent Plagues and Diſeaſes among them, to weaken and conſume them, before his Peoples entrance. His Preſence was with *Iſrael*; and the Peſtilence conſuming the *Canaanites* before their entrance, is ſaid to be לִפְנֵיהֶם at his Faces, or Appearances, before him, before the entrance of the Preſence of his Holineſs. And the following Judgments that quite devoured them, were the Coals going out at his Feet, which he ſent abroad, when he entred their Land with his own Inheritance, into theirs, to caſt out thoſe *malæ fidei poſſeſſores*.

1. *Sickneſſes, Diſeaſes and all ſorts of Judgments are wholly at God's Diſpoſal. Affliction cometh not forth of the duſt, neither doth trouble ſpring out of the ground; yet man is born to trouble, as the ſons of the burning coal lift up in flying*; Job 5. 6, 7.
2. *When God intends the total Deſtruction of a People, he commonly weakens them by ſome previous Judgments.* Let the Truth of this, be found upon them that hate us; and the Interpretation thereof, be to the Enemies of this Nation: but the Lord knows, all our Hearts may well tremble, at what will be the Iſſue of the Viſitations of the laſt Years.

Obſ.

Obſ. 9.] *God never wants Inſtruments, to execute his Anger, and ruine his Enemies.* His treaſury of Judgments can never be exhauſted. If *Iſrael* be too weak for the *Amorites*, he will call in the Peſtilence and burning Diſeaſes to their Aſſiſtance. What Creature hath not this Mighty God uſed againſt his Enemies? An *Angel* deſtroys *Senacherib*'s Hoſt, *Iſa.* 37. 36. and ſmites *Herod* with Worms, *Acts* 12. 23. *Heaven* above ſends down a *Hell* of Fire and Brimſtone on *Sodom* and *Gomorrha*, Gen. 19. 24. The *Stars* in their Courſes fought againſt *Siſera*, Judg. 5. 20. *Devils* do his Will herein, He ſent Evil *Angels* among the *Egyptians*, Pſal. 78. 49. *Fire* conſumes perſecuting *Abaziah*'s Companies, 2 *King.* 1. 10. 11. The *Water* drowns *Pharaoh* and his Chariots, *Exod.* 14. 28. *Earth* ſwallows up *Korah*, with his fellow-Rebels, *Num.* 16. 32. *Bears* rend the Children that mocked *Eliſha*, 2 King. 2. 24. *Lyons* deſtroy the ſtrange Nations in *Samaria*, 2 King. 17. 25. *Frogs, Lice, Boyles, Hail, Rain, Thunder, Lightning* deſtroy the Land of *Egypt*, Exod. *chap.* 8, 9, 10. *Locuſts* are his mighty Army to puniſh *Iſrael*, Joel 2. 25. *Hail-ſtones* deſtroy the *Canaanites*, Joſh. 10. 11. *Stones of the Wall* ſlay the *Syrians*, 1 Kings 20. 30. Peſtilence and burning Diſeaſes are his ordinary Meſſengers. In a word, all Creatures ſerve his Providence, and await his Commands, for the execution of his righteous Judgments. Neither the Beaſts of the Field, nor the Stones of the Earth, will be any longer quiet, than he cauſeth them to hold a league with the Sons of Men.

Uſe 1.] To teach us all to Tremble before this Mighty God. Who can ſtand before him? *Qui tot imperat legionibus?* If he will ſtrike, he wants no Weapons; if he will fight, he wants no Armies: all things ſerve his Will. He ſaith to one, Come,

and it cometh; to another, Go, and it goeth; to a third, Do this, and it doth it. He can make uſe of our Selves, our Friends, our Enemies, Heaven, Earth, Fire, Water, *&c.* any thing, for what End he pleaſeth. There is no ſtanding before his Armies, for they are all things, and Himſelf to make them effectual: there is no flying from his Armies, for they are every-where, and Himſelf with them. Who would not fear this King of Nations? He that contends with him, ſhall find it, *as if a man did flee from a lion, and a bear met him; or went into the houſe and leaned upon a wall, and a ſerpent bit him*, Amos 5. 19. No flying, no hiding, no contending. Worms kill *Herod*; A Fly choak'd *Adrian*; &c.

Uſe 2.] To be a bottom of Confidence and Dependance in an Evil Day. He that hath God on his ſide, hath alſo all things that are ſeen, and that are not ſeen. The Mountain is full of fiery Chariots for *Eliſha*'s Defence, when outwardly there was no appearance, 2 *King.* 6. 17. All things wait their Maſter's beck, to do him ſervice; as for the Deſtruction of Enemies, ſo for the Deliverance of his. What tho' we had no Army in the time of War, God hath millions, many thouſands of *Angels*, Pſal. 68. 17. one whereof can deſtroy ſo many thouſands of Men in a Night, *Iſai.* 37. 36. He can chuſe (when few others will appear with him againſt the mighty, as in our late Troubles) fooliſh things to confound the Wiſe, and weak things to confound the Strong. *Senacherib*'s Angel is yet alive, and the Deſtroyer of *Sodom* is not dead. And all thoſe things are at our Command, if their Help may be for our Good: *Judah ruleth with God*, Hoſ. 11. 12. hath a Rule, by faithful Supplications, over all thoſe mighty Hoſts. Make God our Friend, and we are not only of the beſt, but alſo the ſtrongeſt ſide. You that wou'd be on the ſafeſt ſide, be ſure

to

to chuſe that which God is on. Had not this Mighty All-commanding God been with us, where had we been in the late Tumults? ſo many thouſands in *Kent*, ſo many in *Wales*, ſo many in the *North*, ſo many in *Eſſex*, ſhall they not ſpeed? ſhall they not divide the Prey? Is not the Day of thoſe factious *Independents* come? was the language of our very Neighbours: *The ſnare is broken, and we are delivered.*

Verſe 6.] The Lord having ſent Meſſengers before him into *Canaan*, ſtands Himſelf, as it were, upon the Borders, and takes a View of the Land.

He ſtood and meaſured the earth: he beheld, and drove aſunder the nations, and the everlaſting mountains were ſcattered, the perpetual hills did bowe: his ways are everlaſting.

Two Things are here conſiderable:

1. The Lord's exact Fore-view of the Promiſed Land; *he ſtood and meaſured the earth, and beheld the nations.*

2. His Operation at that time; *he drove aſunder the nations, and the everlaſting mountains*, &c.

1. He ſtood and meaſured. The Prophet here repreſenteth the Lord on the Frontier of *Canaan*, as one taking view of a piece of Land, and exactly meaſuring it out, as intending it for his own, weighing and conſidering the Bounds and Limits of it, to ſee if it will anſwer the End for which he purpoſeth it. God's exact Notice and Knowledge of his Peoples Poſſeſſion, is in thoſe words held out. He views where the Lines of every Tribe ſhall run.

Nothing happens or is made out to any of God's People, without his own careful providential Prediſpoſition.

He views the Circuit of the Whole, where and how divided and ſeparated from the Dwellings

of the Unclean, and Habitations of the Uncircumciſed.

Fixed Bounds, meaſured Limits of Habitation, is a neceſſary Ingredient to the making up of a National Church.

2. What he did: which is two ways expreſſed; 1. in reference to the Inhabitants; 2. to the Land it ſelf.

1. For the Inhabitants, he drove them aſunder: וַיָּתֵר *and he made to leap* out of their old Channels. Thoſe Nations knit and linked together amongſt themſelves by Leagues and Civil Society, he ſeparated, diſturbed, divided into Councils and Arms, (as in the Caſe of the *Gibeonites*, Joſh. 9. 3.) perſecuted by the Sword, that they ſuddenly leaped out of their Habitations, the reſidue wandring as no People.

God's juſtly Nation-diſturbing Purpoſes, are the bottom of their deſerved Ruin.

2. For the Land, The everlaſting Mountains, *&c.* Thoſe ſtrong, firm, laſting Mountains of *Canaan*; not like the Mountains of Sand in the Deſart where the People were, but to continue firm to the World's End, as both the words here uſed, עַד and עוֹלָם, *Perpetuity* and *Everlaſting*, do in the Scripture frequently ſignifie, *Num.* 13. 33. Now theſe are ſaid to be ſcattered, and to bowe, becauſe of the Deſtruction of the Inhabitants of thoſe laſting Hills, being many of them high and mighty ones, like perpetual Mountains; they being given in poſſeſſion to the Sons of *Iſrael*, even *the chief things of the ancient mountains, and the precious things of the laſting hills*, Deut. 33. 15.

Obſ. 10.] *God takes an exact Fore-view of his Peoples Portion and Inheritance.* Like a careful Father, he knows before-hand what he intends to beſtow

beſtow upon them: He views it, meaſures it, prepares it to the utmoſt Bounds: They ſhall not have a Hair's breadth which he hath not allotted them; nor want the leaſt jot of their deſigned Portion.

Uſe.] Learn to be contented with your Lot. He is Wiſe alſo, who took a view of it, and meaſured it, and found it juſt commenſurate to your Good: Had he known that a Foot's breadth more had been needful, you ſhould have had it. Had he ſeen it good, you had *had* no Thorns in your Lands, no Afflictions in your Lives. O how careful, how ſolicitous are many of God's People! how full of Deſires! O that it were with me thus or thus! Poſſeſs your Souls in Patience: As you cannot add to, no more ſhall any take from your proportion. He took the meaſure of your Wants, and his own Supplies, long ſince. That which he hath meaſured out, he will cut off for you: He knows how to ſuit all his Children.

Obſ. 10.] *It is dangerous incroaching for any of the Sons of Men upon God's Peoples Portion, Lot, Privileges, or Inheritance.* God hath meaſured it out for them, and he will look that they enjoy it. * Shall Men remove his Bounds and Land-marks and be free? Will it be ſafe treſpaſſing upon the Lands of the Almighty? Will it be eaſy and cheap? Will he not plead his Action with Power? eſpecially ſeeing he hath given them their Portion. If he hath given *Seir* to *Edom*, what doth he vexing and waſting *Jacob*? Shall they not poſſeſs what the Lord their God gives them to poſſeſs, *Judg.* 11. 24. He hath cautioned all the World; Kings, and others in this kind: *Touch not mine anointed, do my prophets no harm*, Pſal. 105. 14, 15. Touch them

* *Vid.* Tertul. *ad Scapulam de Perſecutione.*

not, nor any thing that is theirs; harm them not in any thing I beſtow on them: They have nothing but what their Father gives them, and Chriſt hath bought for them. Will a tender Father, think you, contentedly look on, and ſee a Slave ſnatch away his Childrens Bread? If a Man hath engaged himſelf to give a Jewel to a dear Friend, will he take it patiently to have an Enemy come and ſnatch it away before his Face? God is engaged to his People for all their Enjoyments; and will he quietly ſuffer himſelf to be robbed, and his People ſpoiled? Shall others dwell quietly in the Land which he hath meaſured for his own?

Uſe 1.] See whence the great Deſtructions of People and Nations in theſe latter Ages have come. Is it not for touching theſe forbidden things? The holy Veſſels of the Temple at *Jeruſalem*, ruined *Babylon*. Is not the waſting of the Weſtern Nations, at this day, from hence, that they have ſerved the Whore to deck her ſelf with the Spoils of the Spouſe? helped to trim her with the Portion of God's People; taking away their Liberties, Ordinances, Privileges, Lives, to lay at her Feet? Doubtleſs, God is pleading with all theſe Kingdoms, for their Incroaching. They who will not let him be at Peace with his, ſhall have little quiet with their own. The Eagle that ſtole a Coal from the Altar, fired her Neſt. I know how this hath been abuſed, to countenance the holding of Babyloniſh Wedges. God will preſerve to his People his own Allowance, not *Rome*'s Supplyment. This Nation hath yet itching Fingers, and a hankering Mind after the Inheritance of God's People: Let them take heed; he hath knocked off their Hands an hundred times, and ſent them away with bloody Fingers. O that we were wiſe, that we be not quite conſumed! Of you I hope better things, and ſuch as accompany Salvation: Yet give me leave to caution you a little.

1. As

1. As to Privileges and Liberties of this Life. Their Liberties and Eſtates are not as other Mens; but more exactly meaſured for their Good, and ſanctified to them in the Blood of Chriſt. If in theſe things God hath called you to the Defence and Protection of his, he will expect a real Account. You had better give away a Kingdom that belongs to others, than the leaſt of that which God hath made for his Saints. Think not any thing ſmall, which God accounts worthy to beſtow on his. If he hath meeted out Liberty for them, and you give them Slavery, you will have a ſad Reckoning.

2. In point of Ordinances, and Chriſt's purchaſed Privileges. * Here 'tis dangerous incroaching indeed. God exactly meaſured *Canaan*, becauſe it was to be the Seat of a National Church: If you love your Lives, if you love your Souls, be tender in ths Point. Here if you meddle with that which belong not unto you, were you Kings, all your Glory would be laid in the Duſt, 2 *Chron.* 26. 18. Wo to them who cut ſhort the Saints of God in the leaſt jot of what he hath allotted to them in Spirituals. Is it for any of you, O ye Sons of Men, to meaſure out God's Children's Portion, long ſince bequeathed them by Chriſt? Let them alone with what is given them. If God call *Iſrael* out of *Egypt* to ſerve him, ſhall *Pharaoh* aſſign who, and how they ſhall go, firſt Men only, then all without their Cattle? Nay, ſays *Moſes*, we will go as God calls, *Exod.* 10. 26.

Was not one main End of the late Tumults, to rob God's People of their Privileges, to bring them again

* *Nero primus in Chriſtiano ferociit: tali dedicatore damnationis noſtræ etiam gloriamur, qui enim ſcit illum intelligere poteſt, non niſi aliquod bonum grande à Nerone damnatum.* Tertul. Apol.

under the Yoke of Superſtition? What God brake in War, do not think he will proſper in Peace? If you deſire to thrive, do not the ſame, nor any thing like it. Take they any thing of yours, that belongs to *Ceſar* the Civil Magiſtrate, reſtrain them, keep them within Bounds. But if they take only what Chriſt hath given them, O touch them not, harm them not: The Heap is provided for them, let them take for themſelves. Think it not ſtrange that every one ſhould gather his own *Manna*. The Lord forbid that I ſhould overſee the Magiſtrates of *England*, taking away Liberties, Privileges, Ordinances, or ways of Worſhip, from them to whom the Almighty hath made a free Grant of them.

3. If in taking what God hath meaſured out for them, they ſhould not all comply with you, in the manner and meaſure of what they take, do them no harm, impoveriſh not their Families, baniſh them not, ſlay them not. * Alas, your Judgments, were you Kings, and Emperors, is not a Rule to them; They muſt be tried by their own Faith. Are their Souls, think you, more precious to you than themſelves? You ſay they take amiſs: They ſay no; † and appeal to the Word. Should you now ſmite them? ſpeak Blood; is that the way of *Jeſus Chriſt*? Should it be as you affirm, you would be puzzled for your Warrant. To run when you are not ſent, ſurely in this Caſe is not ſafe. But what if it ſhould prove in the cloſe, that they have followed divine Directions? Do you not then fight againſt God, wound *Jeſus Chriſt*, and

* *Nova & inaudita eſt iſta prædicatio quæ verberibus exigit fidem.* Greg. Ep. 52.

† *Magiſtrum neminem habemus niſi ſolum* Deum; *hic ante te eſt, nec abſcondi poteſt, ſed cui nihil facere poſſis.*

pro-

proſecute him as an Evil-doer? I know the uſual Colours, the common Pleas, that are uſed for the Inſtigation of Authority to the contrary. They are the very ſame and no other that have ſlain the Saints of God this 1200 Years. Arguments for Perſecution are dyed in the Blood of Chriſtians, for a long Seaſon; ever ſince the Dragon gave his Power to the Falſe-Prophet, they have all died as Hereticks and Schiſmaticks. Suppoſe you ſaw in one View, all the Blood of the Witneſſes of Chriſt, which hath been let out of their Veins, by vain Pretences; that you heard in one Noiſe, the doleful Cry of all Paſtorleſs Churches, dying Martyrs, harbourleſs Children of Parents inheriting the Promiſe, Wilderneſs wandring Saints, Dungeon-Believers, wreſted out by the pretended zeal to Peace and Truth, and perhaps it may make your Spirits tender as to this Point.

Uſe 2.] See the Warrantableneſs of our Conteſts for God's People's Rights. It was *Jephtha*'s only Argument againſt the incroaching *Ammonites*, *Judg.* 11. By God's aſſiſtance, they would poſſeſs what the Lord their God ſhould give them. If a Grant from Heaven will not make a firm Title, I know not what will. Being called by Lawful Authority, certainly there is not a more glorious Employment, than to ſerve the Lord, in helping to uphold the Portion he hath given his People. If your Hearts be upright, and it is the Liberties, the Privileges of God's Saints, conveyed from the Father, purchaſed by Chriſt, you contend for; Go on and proſper, the Lord is with you.

2. From what God did:

Obſ. 11.] *The Works and Labours of God's People are tranſacted for them in Heaven before they once undertake them.* The *Iſraelites* were now going to *Canaan*, Iſa. 26. 22. God doth their Work for them before-hand: They did but go up and take Poſſeſſion:

Joſhua

Joshua and *Caleb* tell the People, not only that their Enemies Defence was departed from them, but that they were but *Bread* for them, *Num.* 14. 9. Not Corn that might be prepared, but Bread ground, made up, ready baked, ready to eat. Their Work was done in Heaven. *Known unto God are all his works, from the beginning of the world*, Acts 15. 18. All that is done here below, is but the writing of a visible Copy for the Sons of Men to read, out of the eternal Lines of his own Purpose.

Use.] Up and and be doing, you that are about the Work of the Lord: Your Enemies are Bread ready to be eaten, and yield you Refreshment. Do you think, if our Armies had not walked in a trodden Path, they could have made such Journeys as they have done of late? Had not God marched before them, and traced out their way from *Kent* to *Essex*, from *Wales* to the *North*, their Carcasses had long e're this been cast into the Field. Their Work was done in Heaven before they begun it: God was gone over the Mulberry-trees, 2 *Sam.* 5. 24. The Work might have been done by Children, though he was pleased to employ such worthy Instruments They see, I doubt not, their own Nothingness, in his All-sufficiency. Go on then; but with this Caution, Search by all Ways and Means, to find the Footsteps of the Mighty God, going before you.

Ver 7.] The trembling condition of the opposing Nations round about, when God appeared so gloriously for his People, is held out, *ver.* 7.

I saw the tents of Cushan in affliction: The curtains of the Land of Midian did tremble.

You have here three things considerable.

1. The mention of two Nations, Enemies of the Church, *Cushan* and *Midian.*

2. The

2. The State and Condition of thoſe Nations, *the Tents of the one in Affliction, and the Curtains of the other in Trembling.*

3. The View the Prophet had of this: I ſaw it, ſaith he; *I ſaw*, &c.

For the firſt, theſe two Nations, *Cuſhan* and *Midian*, were the neighbouring People to the *Iſraelites*, being in the Wilderneſs when God did ſuch great things for them. Firſt *Cuſhan*, that is, the Tent-dwelling *Arabians*, on the South-ſide towards *Ethiopia*, being as the *Ethiopians*, of the Poſterity of *Cuſh*, (thence called *Cuſhan*) the eldeſt Son of Scoffing *Ham*, Gen. 10. 6. Enemies and Oppoſers of the Church (doubtleſs) all the way down from their profane *Anceſtors*. Theſe now behold the *Iſraelites* going to root out their Allies and Kindred, the *Amorites* of *Canaan*, the Poſterity of *Canaan*, the younger Brother of their Progenitor *Cuſh*, Gen. 10. 6.

2 Kings, 19. 9. Jer. 13. 23. *Joſeph. Antiq. chap.* 1. Iſa. 37. 9.

Midian were a People inhabiting on the Eaſt-ſide *Jordan*, on the Borders of *Moab*; ſo called from their Fore-father *Midian* the Son of *Abraham* by *Keturah*, Gen. 25. 3, 4. theſe obtained a Temporal Bleſſing for a ſeaſon, from the Love borne to their faithful Progenitor. In the Days of *Jacob*, they were great Merchants, *Gen.* 37. 28. At this time, in leſs than 400 Years, they were ſo multiplied, that they had five Kings of their Nation, *Num.* 31. 1. Some Knowledge of the True God was retained, as it ſhould ſeem, until now, among ſome of them, being received by Tradition from their Fathers. *Moſes*'s Father-in-Law was a Prieſt of this Country, *Exod.* 2. 15, 16. not altogether unacquainted with *Jehovah*, *Exod.* 18. and was himſelf, or his Son, perſwaded to take up his Portion in *Canaan*, Num. 10. 29, 30. But for the generality of the Nation, being not Heirs of the Promiſe,

miſe, they were fallen off to Superſtition and Idolatry: Exceeding Enemies they were to the People in the Wilderneſs, vexing them with their Wiles, and provoking them to Abominations, that the Lord might conſume them, *Num.* 25. 17.

None ſo vile Enemies to the Church, as ſuperſtitious Apoſtates.

Theſe two Nations then ſent out all manner of Oppoſers, groſs Idolaters, as *Cuſhan*; and ſuperſtitious envious Apoſtates, as *Midian.*

2. Their State and Condition ſeverally. 1. The Tents of *Cuſhan* were in Affliction: the Tents, the *Arabian Ethiopians of Cuſh*, dwelling in Tents: The Habitation for the Inhabitant, by an *Hypallage.* They were in Affliction, under Vanity, under Iniquity, the Place of Vanity, ſo variouſly are the are the Words rendred: תַּחַת אָוֶן under Affliction, Vanity, or Iniquity. Sin, and the puniſhment of it, are frequently in the Scripture of the ſame Name, ſo near is the Relation. *Aven* is properly and moſt uſually Iniquity, but that it is here taken for the Conſequent of it, a conſuming, perplexed, vexed, Condition, can be no doubt. The *Cuſhanites* then were in Affliction, full of Anguiſh, Fear, Dread, Vexation, to ſee what would be the iſſue of thoſe great and mighty things which God was doing in their Borders for his People. * Afflicted with *Iſrael*'s Happineſs and their own Fears, as is the condition of all wicked Oppreſſors.

2. The Curtains of the Land of *Midian:* For the *Midianites* dwelling in curtained Tabernacles, by the ſame Figure as before. They trembled, יִרְגְּזוּן, moved themſelves, were moved; that is, ſhaken with

* *Tantos invidus habet pœnâ juſta tortores, quantos invidioſus habuerit laudat, tores.* Proſp. vita contempt.

Fear

Fear and Trembling, as though they were ready to run from the Appearance of the Mighty God with his People. The Story of it you have in the Book of *Numbers*, as it was Prophetically fore-told by *Moſes* concerning other Nations, *Exod.* 15. 14, 15, 16. *The people ſhall hear and be afraid, ſorrow ſhall take hold of the inhabitants of Paleſtine: Then the Dukes of Edom ſhall be amazed, the mighty Men of Moab*, &c. God filled thoſe Nations with Anguiſh, Sorrow, and Amazement, at the Protection he granted his People. Num. 25. ch. 27. & 31.

3. The Prophet's View of all this: *I ſaw it*, or I ſee it; though it were 870 Years before, ſuppoſing him to Prophecy about the end of *Joſiah*, or beginning of *Jehoiakim*; yet taking it under the conſideration of Faith, he makes it preſent to his View.

Faith looketh backwards and forwards, to what God hath done, and to what he hath promiſed to do: *Abraham* ſaw the Day of *Chriſt* ſo many Ages after, becauſe he found it by Faith in the Promiſe: *Habakkuk* ſaw the Terrors of *Cuſhan* and *Midian* ſo many Ages before, becauſe Faith found it recorded among the Works of God, to ſupport itſelf in ſeeking the like Mercies to be renewed: So that this is the ſum of this Verſe.

O Lord, Faith makes it evident, and preſents it before my View, how in former Days, when thou waſt doing great things for thy People, thou filledſt all Thine, and their Enemies, with Fear, Vexation, Trembling, and Aſtoniſhment.

Obſ. 12.] *Faith gives a preſent ſubſiſtence to forepaſt Works, as recorded, and future Mercies, as promiſed, to ſupport the Soul in an evil Day.* I ſaw. I have made the Doctirne, by Analogy, look both ways, though the words of the Text look but one.

2. *God's*

2. *God's dealing with his Enemies, in the time of his Church's Deliverance, is of ſpecial Conſideration:* I ſaw, *&c.*

3. *The meaſuring out of God's People's portion, fills* Cuſhan *with Affliction, and* Midian *with Trembling.* Their Terrors follow God's Meaſuring, *ver.* 6.

4. *The ſeaſon of the Church's Deliverance being come,* Cuſhan *and* Midian, *oppoſing Enemies, and ſuperſtitious Revolters, ſhall ſurely wax vain, and periſh.*

For the firſt, that Faith gives a preſent, *&c.* the Apoſtle tells us, that *Faith is the ſubſtance of things hoped for, and the evidence of things not ſeen,* Heb. 11. 1.

1. *Of things hoped for:* It looks forward to the Promiſes, and ſo gives the Subſtance of them in preſent poſſeſſion; ſo confirming our Minds and Hearts, that they may have a Subſtance, as it were, within us, tho' not actually made out unto us. 2. *It is the evidence of things not ſeen:* It extends it ſelf not only to Things promiſed, but taking for its Object the whole Word of God, it makes evident, and preſent, Things that are paſt alſo. The *Faith* commended, *ver.* 3. is of Things long ſince done, even the *making of the things that are ſeen, of the things that do not appear. Abraham ſaw my day,* ſaith our Saviour, *Joh.* 8. 56. He ſaw it, as *Habakkuk* the tents of *Cuſhan,* in *affliction:* Faith made it preſent to him; all the Ages between him and his promiſed Seed, were as nothing to his keen-ſighted Faith. Hence the Apoſtle puts the Mercies of the Promiſe all in one form and rank, as already wrought, tho' ſome of them were enjoyed, and ſome of them in this life cannot be; *Rom.* 8. 30. *whom he hath juſtified, them he hath glorified:* He hath done it for them already, becauſe he hath made them believe it, and that gives it a preſent ſubſiſtence in their ſpirits. And for fore-paſt Works,

Works, they are ſtill mention'd by the Saints, as if they had been done in their days, before their eyes. *Eliſha* calls up to remembrance a former Miracle, to the effecting the like, 2 *King.* 2. 14.

There be Three things, in paſt or future Mercies, which Faith makes preſent to the Soul, giving in the Subſiſtence of them, 1. their Love, 2. their Conſolation, 3. their Uſe and Benefit.

1. The *Love* of them: The Love that was in former Works, and the Love that is in promiſed Mercies, that Faith draws out, and really makes ours. The Love of every recorded Deliverance, is given to us by Faith. It looks into the Good-will, the Free-grace, the Loving-kindneſs of God, in every Work that ever he did for his, and cries, *Yet this is mine:* this is the Kernel of that Bleſſing, and this is mine: for the ſame Good-will, the ſame Kindneſs he hath towards me alſo. Were the ſame outward Actings needful, I ſhould have them alſo. The Free-love of every Mercy, is Faith's proper Object. It makes all *Joſhua*'s great Victories preſent to every one of us. The Promiſe that had the Love and Grace in it which run through them all, is given him; *Joſh.* 1. 5. *I will be with thee; I will not fail thee, nor forſake thee.* Now the Apoſtle tells us, that the Truth and Love of this Promiſe is ours, *Heb.* 13. 5. Faith may, doth aſſure it ſelf, that what Good-will ſoever was in all the great Mercies which *Joſhua* received upon that Promiſe, is all ours. All the Good-will and choice Love of, *I will never leave thee, nor forſake thee*, is mine and thine, if we are Believers. He that hath this preſent, hath all *Joſhua*'s Victories preſent. The very Glory of the Saints in Heaven, is ours in the Love of it: We enjoy that Love, which gave them Glory, and will crown us alſo in due time.

2. In

2. In their Comforts and Refreſhments: *Thou gaveſt leviathan to be meat to the people in the wilderneſs*, Pſal. 14. They fed their Souls full of the ſweetneſs of that Mercy, the Deſtruction of their oppreſſing Tyrant: We *chew the cud* upon the Bleſſings of former Ages. Who hath not with Joy, Delight, and raiſed Affections, gone over the old Preſervations of the Church in former Years? How does *David* run them over with Admiration, cloſing every ſtop with, *His Mercy endureth for ever!* Pſal. 136. And for Things to come, as yet in the Promiſe only, whether general to the whole Church, as the Calling of the Jews, the Coming in of the Fulneſs of the Gentiles, the breaking out of Light, Beauty, and Glory upon the Churches and Saints, the Confuſion of Nations, not ſubjecting themſelves to the Standard of the Goſpel, *&c.* Or in particular, further aſſurance of Love than preſently enjoyed, nearer communion with Father and Son, being with Chriſt, freed from Miſery and Corruption, dwelling with God for ever; How does Faith act over theſe and the like Things in the Heart, leaving a ſavour and reliſh of their ſweetneſs continually upon the Soul? O how ſweet alſo are the Things of the World to come, unto poor Believers! Chriſt leads the Soul, by Faith, not only into the chambers of preſently-enjoyed Loves, but alſo into the fore-prepared everlaſting Manſions in his Father's Houſe. Thus it gives poor mortal Creatures a ſweet reliſh of Eternal Joys; brings Heaven into a Dungeon, Glory into a Priſon, a Crown into a Cottage, Chriſt into a Slaughter-houſe.

Reaſ. 1.] From the nature of Faith: Tho' it do not make the Thing believed to be, (the Act cannot create its own Object;) yet applying it, it makes it the Believer's. It is the Bond of Union between the Soul,

Soul, and the Thing promiſed: *He that believes in Chriſt*, by that believing *receives Chriſt*, Joh. 1. 12. he becomes His. It is a Grace uniting its Subject and Object, the Perſon believing, and the Thing believed. There needs no aſcending into Heaven, or deſcending; the Word of Faith makes all things nigh, even with us, *Rom.* 10. 6, 7. Some Glaſſes will preſent Things at a great diſtance very near: *Faith* looking through the glaſs of the Goſpel, makes the moſt remote Mercies to be not only in a cloſe diſtance, but in union. It is the ſubſiſtence of things hoped for; that which they have not in themſelves, it gives them in the full aſſured Minds of Believers.

Reaſ. 2.] From the Intendment of all Mercies: They are for every Believer. All things are theirs, *World, Life, Death, things preſent, things to come*, 1 Cor. 2. 22. All Promiſes being made to every Believer, and all Mercies being the fruit of theſe Promiſes, they muſt all belong to every Believer. Now if all theſe ſhould be kept from us at that diſtance wherein they fall in their Accompliſhment in reſpect of Time, what would they avail us? God therefore hath appointed that they ſhall have a real, tho' not a natural Preſence and Subſiſtence at all Times, to all Believers.

Uſe 1.] See hence what Uſe you may make of paſt Mercies, Deliverances, Bleſſings, with promiſed Incomings: Carry them about you, by Faith, that you may uſe them at Need: *Where is the God of Elijah? Awake, awake, O arm of the Lord*, &c. *I ſaw the tents of Cuſhan.* Take Store-Mercies along with you in every Trial: Uſe them, or they'll grow ruſty, and not paſs in Heaven: Learn to eat *Leviathan* many Years after his death: Forget not your Pearls; ſcatter not away your Treaſure: Be rich in a heap of Mercies: Faith will make you ſo. The

Love, the Comfort, the Benefit of all former and future Bleſſings are yours, if you know how to uſe them. Oh, how have we loſt our Mercies in every hedge and ditch! Have none of us skill to lay up the laſt eminent Deliverance againſt a rainy-day?

2. Learn how to make the pooreſt and moſt afflicted Condition, comfortable and full of Joy: Store thy Cottage, thy ſick Bed, by Faith, with all ſorts of Mercies; they are the richeſt Furniture in the World. Gather up what is already caſt out, and fetch the reſt from Heaven. Bring the firſt-fruits of Glory into thy Boſom. See the Jews called, the reſidue of Oppoſers ſubdued, the Goſpel exalted, Chriſt enthroned, all thy Sins pardoned, Corruption conquered, Glory enjoyed. Roul thy ſelf in thoſe golden ſtreams every Day. Let Faith fetch in new and old: ancient Mercies, for thy Supportment; Everlaſting Mercies, for thy Conſolation. He that hath Faith, hath all things.

Obſ. 13.] *God's dealing with his Enemies, in the ſeaſon of his Church's Deliverance, is of ſpecial Conſideration:* I ſaw the Tents, *&c.* So did the *Iſraelites*, beholding the *Egyptians* dead on the Shore, *Exod.* 14. 30, 31.

The heathen raged, the kingdoms were moved; he uttered his voice, the earth melted: The Lord of hoſts is with us, the God of Jacob is our refuge. Selah. Come, behold the works of the Lord, what deſolations he hath made on the earth; Pſal. 46. 6, 7, 8. The Enemy's Undertaking, *ver.* 6. God's Protection to his People, *ver.* 7. A view of the Adverſary's Deſolation, *ver.* 8. are all orderly held out.

The Lord tells *Moſes*, that he will harden the Heart of *Pharaoh*, that he might ſhew his Power, to this very End, that it might be conſidered, and told to one another, *Exod.* 10. 2, 3.

How

How many *Pſalms* have we, that are taken up in ſetting forth God's breaking, yoking, befooling, terrifying his Adverſaries at ſuch a ſeaſon?

The remembrance of the ſlaughter of the Firſt-born of *Egypt*, was an Ingredient in the chiefeſt Ordinance the Ancient Church enjoyed, *Exod.* 14.

Reaſ. 1.] Much of the greatneſs and intenſeneſs of his Love to his own, is ſeen in his Enemies Ruin. *Iſa.* 43. 3, 4. *I gave Egypt for thy ranſom, Ethiopia and Seba for thee: ſince thou waſt precious in my ſight, thou haſt been honourable, and I loved thee; therefore will I give men for thee, and people for thy life.* When God gives ſuch mighty Kingdoms for a ſmall handful, it appears they are precious to him. *Whoſoever ſhall gather together againſt thee, ſhall fall for thy ſake*, Iſa. 54. 15. When God will maintain a Quarrel with all the World, ſwear that he will never have Peace with *Ameleck*, until he be conſumed, break Nations, Kings and Kingdoms, ſtretch out his hand in Judgment round about, and all to ſave, preſerve, proſper, protect a ſmall handful; ſurely he hath endeared Affections for them. In the days wherein we live, can we look and ſee wiſe Men befooled, mighty Warriors vanquiſhed, Men of Might become as Children, their Perſons ſlain, and trodden down in the Field; can we but cry, Lord, what are we, and what is our Houſe, that thou ſhouldeſt do ſuch things for us? A ſerious view of what God hath done in this Nation of late, what Armies he hath deſtroyed, what Strong-holds demoliſhed, what proud haughty Spirits defeated, what Conſultations made vain, is enough to make us admire the riches of his Love all our days. We may know what eſteem a Man ſets upon a Jewel, by the Price he gives for it. Surely God values them, for whom he hath given the Honours, the the Parts, Polities, the Lives of ſo many tall Cedars,

as of late he hath done. The Loving-kindneſs of God to his Church is ſeen, as in a Glaſs, in the Blood of their Perſecutors

Reaſ. 2] The manifeſtation of God's Sovereignty, Power, and Sovereign Juſtice, is as dear to him as the manifeſtation of his Mercy. The Properties he lays out in Deſtruction, are equally glorious with thoſe he lays out in Preſervation. In the Proclamation of his glorious Name, he omits them not, *Exod* 34. 6, 7. In theſe he triumpheth glorioufly, when he hath overthrown the Horſe and his Rider in the Sea, *Exod.* 15.

Uſe.] Let not our Eyes, in the late Deliverance, be always on the light ſide of the Work, our own Mercies: the dark ſide of Terror and Judgment is not without its Glory. The Folly that was in their Councils, the Amazement that was in their Armies, the Trembling that accompanied all their Undertakings, the tympanous Products of all their Endeavours, do all cry out, *Digitus Dei eſt hic.* Had not God ſhewed Infinite Wiſdom, they had not been ſo abundantly fooliſh: Had not He been Infinite in Power, the many thouſands of Enemies had not been ſo weak.

In the late Engagement in this County, when God ſtirred us up, with ſome others in theſe Parts, to make ſome Oppoſition to the Enemy gathering at *Chelmsford*, what were, think you, the Workings of God's Providences againſt them? How came it to paſs that we were not ſwallowed up by them? For,

1. *They were Deſirous to ruine us:* If we may judge their Deſires to anſwer their Intereſt; or their Expreſſions, with the language of their Friends round about us, to anſwer their Deſires.

2. *They*

2. *They were Able to do it.* They had from the beginning, and ſo all along, near as many Thouſands as we had Hundreds, of them very many old experienc'd Soldiers, with us not three Men that had ever ſeen any fighting.

3. *They were Reſolved to do it.* Witneſs their own Confeſſions, and frequent Declarations of their Purpoſes, whilſt the Buſineſs was in Agitation.

4. *They were Provoked to it.* The firſt and only conſiderable Oppoſition being made unto them in this Place, and thereby, Firſt, their Aſſiſtance from *Colcheſter* hindred; which how much they valued, witneſs the ſenſeleſs Letter they would have forced the *Committee* to ſubſcribe, to perſwade us not to diſturb their Levies there. Secondly, ſuppreſſed and diſcouraged all thoſe affected to them and their Deſigns in theſe parts of the County, reſtraining ſome, diſarming others, awing all. Thirdly, haſtning the coming of the Army, leſt their Friends ſhould ſuffer. Fourthly, encouraging their coming, by declaring that they had Friends here; by which, and the like, they were abundantly Provoked.

5. *That they were alſo Invited to it*, though by Perſons ſomewhat inconſiderable, with Promiſes of a full Party of Friends to aſſiſt them, which they might have had, and a rich Booty from their Enemies to ſupport them, which they might have found, is too apparent.

Now being thus advantaged, thus encouraged, thus provoked, and reſolved, why did they not attempt it? why did they not accompliſh their Deſires? Is it not worth the while to conſider how they were reſtrained? Was not much of God's Wiſdom ſeen, in mixing a ſpirit of Giddineſs and Error in the midſt of them, that they knew not well how to determine, nor at all to exe- Gen. 20. 6. Pſal. 76. 10.

cute their Determinations? Was not his Power ſeen, in cauſing experienc'd Soldiers, as they were, with their multitudes, to be afraid of a poor handful of unskilful Men, running together, becauſe they were afraid to abide in their Houſes? Was not his Juſtice exalted, in keeping them only for the Pit which they had digged for others? Doubtleſs the Hand of God was lifted up. O that we could all learn Righteouſneſs, peculiarly amongſt our ſelves of this Place. Is there nothing of God to be diſcerned, in the Vexations, birthleſs Conſultations and Devices of our Obſervers? nothing of Power, in their Reſtraint? nothing of Wiſdom in the ſelf-puniſhment of their anxious Thoughts? nothing of Goodneſs, that after ſo long waiting for Advantage, they begin themſelves to think that neither Divination nor Inchantment will prevail?

Obſ. 14.] *The meaſuring out of God's Peoples portion, fills* Cuſhan *with Affliction, and* Midian *with Trembling.* Their eye is evil, becauſe God is good. *Iſrael*'s Encreaſe is *Pharaoh*'s Trouble, *Exod.* 1.10. When *Nehemiah* comes to build the Walls of *Jeruſalem*, it grieved the Enemy exceedingly, *that one was come to ſeek the welfare of the children of Iſrael*, Nehem. 4. 10. This is the ſeaſon of that Diſpenſation which you have mention'd, *Iſai.* 65. 13, 14, 15. *Thus ſaith the Lord, Behold my ſervants ſhall eat, but ye ſhall be hungry; behold, my ſervants ſhall drink, but ye ſhall be thirſty; behold, my ſervants ſhall rejoyce but ye ſhall be aſhamed: Behold, my ſervants ſhall ſing for joy of heart, but ye ſhall cry for ſorrow of heart, and howl for vexation of ſpirit. And ye ſhall leave your name*, &c.

The reaſons of this, are taken, 1. from their Envy, 2. from their carnal Fear, the two Principles whereby they are acted in reference to the Saints of God.

1. Their

1. Their Envy. * They have a devouring *Envy* at them, which at length ſhall ſhame them and conſume them, *Iſa.* 26. 11. They are of their Father the Devil, and he (through Envy) was a *murderer from the beginning*, Joh. 8. 44. The Portion God meaſureth out unto his People, is in diſtinguiſhing Mercies, differencing Bleſſings; in ſuch things as the World hath not giveth not. Now this is that which Envy takes for its proper Object: That others ſhould have enjoyments above them, beyond them, this envious Men cannot bear. God accepts *Abel*, not *Cain*; preſently *Cain* is Wrath, and his Countenance falls, *Gen* 4. 8. *Jacob* gets the Bleſſing, and this fills the Heart of *Eſau* with murderous Revenge, *Gen.* 27. 41. Upon all God's Appearances with the Apoſtles, how were the *Jews* cut to the Heart, vexed, perplexed? God gives diſtinguiſhing Mercies to his People; ſuch Protections, ſuch Deliverances, this *Cuſhan* and *Midian* cannot bear.

2. Their carnal Fear. They have all of them that Concluſion in their Breaſts which *Haman*'s Wiſe Men and Wife made to him, *Heſt.* 6. 13. If they begin to fall before the Seed of the *Jews*, utter Ruine will follow. When God begins to own his People, as they in the *Acts*, chap. 5. v. 24. *they doubt whither this will grow*; their Hearts tell them ſecretly they are Uſurpers of all they have; and when God owns any, they inſtantly fear, leſt for their ſakes they ſhould be called to Account. When a diſtinction begins to be made in Ordinances, Privileges, Deliverances, Protections evidently given to ſome peculiar ones, they

* *Quis facile poteſt quale ſit hoc malum verbis exprimere, quo invidus odio hominis, perſequitur divinum munus in homine*: Proſ. *Vir. cont. Invidia eſt triſtitia de bono proximi prout proprium malum æſtimatur & eſt diminutivum proprij boni.* Aqu. 22. æ. q. 36. A. 1. c.

tremble within that they are ſet apart for no Good. This picking and chuſing of Men by the Lord, *Pſal.* 4. 3. they cannot bear with: Such mighty Works attend the *Iſraelites*, what, thinks *Midian*, will be the End of this? It is true, their Pride calls on them to act openly, more of their Malice than their Fear; but yet this lies at the bottom, like a boaſting Atheiſt's † Nightly Thoughts. The Chief Prieſts and Phariſees, having gotten the Apoſtles before them, what big Words they uſe to countenance the Buſineſs! *Who gave you this power?* Acts 4. 7. But when they are by themſelves, they cry, *What ſhall we do?* and *Whereunto will this grow?* This lies at the bottom with many at this Day; though they boaſt and lift up their Mouths to Heaven, their Hearts do tremble as an Aſpen-leaf.

Learn, not to be troubled at the great Tumultuating, which is amongſt many, againſt the Ways of God at this Day: God is meaſuring out his Childrens Portion, giving them their Bread in Seaſon, viewing for them the Lot of their Inheritance: Men of the World, profane *Cuſhanites*, ſuperſtitious apoſtatical *Midianites*, will not, cannot be quiet; vexed they are, envious and afraid, and will act according to thoſe Principles. *Cuſhanites* ſee Religion owned, *Midianites* theirs diſclained, and both are alike provoked: The Lord convert them, or rebuke them, or the one will have the *Armies*, the other their *Wiles*: Only judge not their Hearts by the outward Appearance always: They ſeem gallant to you; indeed they are frighted, galled, vexed. I have ſeen a galled Horſe, under dreſſing, leap and curvet, as though it had been out of Mettle and Spirit, when indeed it was Pain and Smart that made him do it. They pretend to deſpiſe us when they envy us: They look like Contemners,

† *Noctu dubitans*

but

but are Tremblers. Be not troubled at their outward Appearance, they have inward Anguiſh; they Bite others, but are Laſhed themſelves.

Obſ. 15.] *The Seaſon of the Church's Deliverance being come,* Cuſhan *and* Midian *muſt wax vain and periſh.* That there is ſuch a Seaſon, I told you before: When 430 Years are expired, *Egypt* muſt be deſtroyed, the *Amorites* rooted out, and all the Nations round made to tremble. When 70 Years of Captivity expire, *Babylon* muſt be ruined, and the *Chaldean* Monarchy quite waſted, that the *Jews* may return. The Church being to be delivered, *Haman* muſt be Hanged. This you have fully ſet out, *Rev.* 6. 12, 13, 14, 15, 16, 17. It is the Fall of heatheniſh Tyranny, by the prevailing of the Goſpel, which you have there deſcribed: *Rome* and *Conſtantinople*, Pope and Turk, are preſerved for a Day and an Hour, wherein they ſhall fall and be no more. If the Seaſon of enjoying Ordinances and Privileges be come to this Nation, that the Tabernacle of God will be here amongſt Men, Wo be to *Cuſhanites*, Wo be to *Midianites*, open Oppoſers, and ſecret Apoſtates: They ſhall not be able to be quiet, nor to prevail: God will not let them reſt, nor obtain their Purpoſes: The Story of *Haman* muſt be acted over again; their Hearts ſhall be ſtirred up to their own Ruine, *Rev.* 20. 8. This is the frame of periſhing *Babylonians*, in the Day of *Sion's* Reſtoration.

*Reaſ.*1.] The Reaſons are, 1. Becauſe at the Deliverance of his People, God will plead with their Enemies, for their Oppreſſions. *It is the day of the Lord's vengeance, the year of recompences for the controverſy of Sion,* Iſa. 34. 8. It is the Vengeance of the Lord and his Temple that lights upon them in that day, *Jer.* 50. 28. *The violence done to me and to my fleſh, be upon Babylon, ſhall the inhabitant of Zion ſay; and my blood upon*

upon the inhabitants of Chaldea, ſhall Jeruſalem ſay, Jer. 51. 35. In this Day great *Babylon muſt come into remembrance,* Rev. 16. 19, 20.

2. The diſcerning Trial, that ſhall and doth come along with the Church's Vindication, will cut off all ſuperfluous falſe Profeſſors, ſo that they alſo ſhall periſh, *Mal.* 3. 2, 3. Chriſt comes with a Fan to ſend away the Chaff in the Wings of the Wind. Have we not ſeen this End of many Zealots?

3. The *Amorites* live in *Canaan*, and muſt be removed. Oppreſſors and Hypocrites enjoy many Rights of the Church, which muſt be taken from them: *Rome* and her Adherents ſhall not have ſo much left as the Name or Title, Appearance or Shew of a Church: The Outward Court they have trodden down and defiled, ſhall be quite left out in the meaſuring of the Temple, *Rev.* 11.

Uſe.] Bring this Obſervation home to the firſt, from this Verſe, and it will give you the Uſe of it: Proceed we to the next Verſe.

Verſe 8.] *Was the Lord diſpleaſed againſt the rivers? was thine anger againſt the rivers? was thy wrath againſt the ſea, that thou didſt ride upon thy horſes and thy chariots of ſalvation?*

Was the Lord diſpleaſed חָרָה, *kindled?* did he burn? that is, in Wroth? Heat is a great Ingredient in the commotion of Anger in us, here alluded to, or becauſe the Effects of Anger are ſo often compared to Fire. Againſt the Rivers, or Floods? Again was thine Anger? אַפְּךָ, *thy Noſe or Face,* or thine Anger, אַף ,ſignifies both: The * Face is the Seat of Anger's Appearance; Fury comes up into the Face. *Was thine Anger?* thy trou-

* *Cætera licet abſcondere & in abdito alere; ira ſe profert & in faciem exit.* Senec de Ira.

bling

bling Anger (ſo the Word) *againſt the Sea?* the Red Sea, through which thy People paſſed *that thou didſt ride upon thy Horſes, thy Chariots Salvation*, or thy Chariots were Salvation, *Currus ſalutares*, thy Safety-bringing Chariots.

The Words are an admiring Expoſtulation about the mighty Works of the Lord, for his People, upon the Sea, Rivers, and Inanimate Creatures.

1. *The Rivers. Jordan*, and its driving back, is doubtleſs eſpecially intended. The Lord ſhewed his Power, in diſturbing that ancient River in his Courſe, and making his Streams run backward: The Story of it you have, *Joſh.* 3. 15, 16. The People being to enter into *Canaan*, the Lord divides the Waters of that River, making them beneath to ſink away, and thoſe above to ſtand on an heap. This the Prophet magnifies, *Pſal.* 114. 5. *What aileſt thou, O Jordan, that thou waſt driven back?* What marvellous, powerful, diſturbing thing is happened to thee, that, contrary to thy ancient natural Courſe, thy Streams ſhould be frighted, and run back to the Springs from whence they came?

2. *The Sea:* That is, the Red-Sea, which in like manner was divided, *Exod.* 14. 21. which the Prophet alſo admires in the forecited Pſalm: *The Sea ſaw it, and fled: What aileſt thou, O thou ſea, that thou fled'ſt?* What ſtrong, mighty impreſſion of Power was on thee, that the multitudes of thy Waters ſhould be parted, and thy Channel diſcovered dry to the Bottom?

That thou dideſt ride upon thy horſes and thy chariots of ſalvation. This you have again, *v.* 15. *Thou did'ſt walk through the ſea with thine horſes* Theſe were thoſe Clouds and Winds which the Lord ſent before the *Iſraelites*, to the *Sea* and *Jordan*, to drive them back. *He maketh the clouds his chariots, and walketh*

walketh upon the wings of the wind, Pſal. 104. 3. So Pſal. 18. 11. *He did fly upon the wings of the wind.*

After the manner of Men, God is repreſented as a mighty Conqueror, riding before his Armies, and making way for them. The Power and Majeſty of God was with and upon thoſe Clouds and Winds, which went before his People to part thoſe mighty Waters, that they might paſs dry; and therefore they are called his Saving Chariots, becauſe by them his People were delivered.

Or by *Horſes* and *Chariots* here, you may underſtand the Angels, who are the Hoſt of God. *Pſal.* 68. 17. *The chariots of God are twenty thouſands, even thouſands of angels:* They have appeared as Horſes and Chariots of Fire, 2 Kings, 6. 17. And their Miniſtry, no doubt, the Lord uſed in theſe mighty Works of drying Rivers, and dividing Seas. Either way the glorious Power and Majeſty of God, in his delivering Inſtruments is ſet forth.

Thus the words ſeverally: Now jointly.

This admiring Interrogation includes a Negation; *Was the Lord kindled againſt the Rivers? Was thy face againſt the Rivers?* &c. Was it that the Deep had offended the Moſt High, that by thine Angels, Winds, and Clouds, thou didſt ſo diſturb the Floods in their ancient Courſe, and madeſt naked their hidden Channels, until the hoary Deep cried out for Fear, and lifted up his aged Hands to the Almighty, as it were, for Pity? *v.* 10 No ſurely, no ſuch thing; all thoſe keep the Order by thee unto them appointed, it was all for the ſalvation and deliverance of thy People. God was not angry with *Jordan* when he drove it back, nor with the Sea when he divided it, but all was effected for *Iſrael*'s Deliverance.

Obſ. 16.] *The very ſenſeleſs Creatures are, as it were, ſenſible of the Wrath and Power of the Almighty.*

Effects

Effects of Anger being in and upon the Deep, *he uters his voice, and lifts up his hands on high*, v. 10.

God often, in the Scripture, ſets forth his Power and Majeſty, by the trembling of Heaven, and the ſhaking of the Earth, the vaniſhing of Mountains, and the bowing of perpetual Hills, the profeſſed humble ſubjection of the moſt eminent Parts of the Creation. The Sea ſhall fly, as afraid; the Rocks, as weak, rend and crumble; the Heavens be darkned, *the mountains skip like rams, and the little hills like young ſheep*, Pſal. 114. 4.

* Τρέμει ὄρη, καὶ γαῖα, καὶ πελώριον,
Βυθὸν θαλάσσης κορέων ὕφορμα μέγα,
Ὅταν ἐπιβλέψῃ γοργὸν ὄμμα δεσπότης.

The heavens ſhook, the earth dropped at the preſence of God, Pſal. 68. 8. The Almighty Creator holds the whole Frame of the Building in his own Hand, and makes what Portion he pleaſeth, and when he pleaſeth, to tremble, conſume, and vaniſh before him. Though many things are not capable of Senſe and Reaſon, yet he will make them do ſuch things as Senſe and Reaſon ſhould prompt the whole ſubjected Creation unto, to teach that part their Duty who were indued therewith: A Servant is beat, to make a Child learn his Duty.

Uſe.] See hence the ſtoutneſs of ſinful Hearts; more ſtubborn than the Mountains, more flinty than the Rocks, more ſenſeleſs than the great Deep. Friend, art thou ſtronger than *Horeb?* yet that trembled at the Preſence of this Mighty God, whom it never had provoked. Are thy Luſts like the ſtreams of *Jordan?* yet they run back from his Choriots of Salvation. Are thy Corruptions more firmly ſeated on thy Soul,

* *Æſchilus. Juſtin. in Apol.*

than

than the Mountains on their Baſes? yet they leaped like frighted Sheep, before that God againſt whom they had not ſinned. And wilt thou, a ſmall handful of ſinful Duſt, that haſt ten thouſand times provoked the Eyes of his Glory, not tremble before him, coming on his Horſes and Chariots of Salvation, *his mighty Works, and powerful Word?* Shall a Lion tremble, and thou not afraid, who art ready to tremble with a Thought of that poor Creature? Shall the Heavens bowe, the Deep beg for Mercy, and thou be Senſeleſs? Shall all Creatures quake for the Sin of Man, and ſinful Man be ſecure? Know you not, that the Time is coming, wherein ſuch Men will deſire the trembling Rocks to be a covert to their more affrighted Souls?

Obſ. 17.] *No Creature, Seas nor Floods, greater or leſſer Waters, ſhall be able to obſtruct or hinder God's Peoples Deliverance, when he hath undertaken it.* Is the Sea againſt them? It ſhall be parted: Is *Jordan* in the way? It ſhall be driven back; both Sea and *Jordan* ſhall tremble before him: *Euphrates* ſhall be dried up, to give the Kings of the Eaſt a Paſſage, *Rev.* 16. 12.

Waters, in the Scriptures, are ſometimes Afflictions, ſometimes People and Nations. Be they Seas, Kings and Princes, or be they Rivers, inferior Perſons, they ſhall not be able to oppoſe. God has decked his Houſe, and made it glorious with the Spoils of all Oppoſers. There you have the Spoils of *Pharaoh* gathered up on the Shore of the Red-Sea, and dedicated in the Houſe of God, *Exod.* 15. There you have all the Armour of *Senacherib*'s mighty Hoſt, with the reſt of their Spoils, hung up to Shew, 2 *Chron.* 32. 21. There you have the Glory, and Throne, and Dominion of *Nebuchadnezzar* himſelf being turned into a Beaſt, *Dan* 4. 33. There you ſhall have the

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the Carcaſſes of *Gog* and *Magog*, with all their mighty Hoſts, for coming to encamp againſt the City of God, *Ezek.* 39. There you have the *Imperial Robes* of * *Diocleſian* and his Companion abdicating themſelves from the Empire, for very madneſs that they could not prevail againſt the Church. *Kings of armies ſhall fly a-pace, and ſhe that tarries at home ſhall divide the ſpoil*, Pſal. 68. 12. All Oppoſers, though Nations and Kingdoms, ſhall periſh and be utterly deſtroyed, *Iſa.* 60. 12. *Revel.* 19. 18.

Reaſ.] God will not exalt any Creature unto a pitch of Oppoſition to himſelf, or to ſtand in the way of his Workings. The very End of all things in their ſeveral Stations, is to be ſerviceable to his Purpoſes towards his Own. Obedience in ſenſeleſs Creatures is natural, even againſt the courſe of Nature in the ſeaſon of Deliverance. *Sun, ſtand thou ſtill upon Gibeon, and thou moon, in the valley of Ajalon*, Joſh. 10. 12. *Who art thou, O great mountain? Before Zerubbabel thou ſhalt become a plain*, Zech 4. 7. The moſt mountainous Oppoſers ſhall be levelled, when the Spirit of God ſets in for that purpoſe. There is a Strength in every Promiſe and Engagement of God unto his People, that is able to carry the whole Frame of Heaven and Earth before it. If they can Believe, all things are poſſible to them that Believe. When the Decree is to bring forth the fruit of the Promiſe, it will overturn Empires, deſtroy Nations, divide Seas, ruin Armies, open Priſons, break Chains and Fetters, and bear down all before it. As the Wind ſhut up in the Earth will ſhake the Pillars, as it were, of its mighty Body, but it will find or make a paſſage; the leaſt Promiſe of Deliverance, if the ſeaſon thereof be come, though it were ſhut up under ſtrong and migh-

* *Euſeb. Vit. Con. Conſt. Orat.*

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ty Powers, crafty Counſels, Dungeons and Priſons, like the Doors and laſting Bars of the Earth, the Truth and Power of God ſhall make them all to Tremble, and give birth to his Peoples Deliverance.

Uſe 1.] Have we ſeen nothing of this in our Days? no Seas divided? no *Jordans* driven back? no Mountains levelled? no Hills made to tremble? Whence then was the late confuſion of Armies? caſting down of mighty Ones, reviving of dead Bones, opening of Priſon Doors, bringing out the Captive appointed to be ſlain? Is it not from hence, that nothing can ſtand againſt the breaking-out of a Promiſe in its appointed ſeaſon? Was the Lord diſpleaſed with the Rivers? Was his Anger againſt the Walls and Houſes, that he rode upon his Horſes and Chariots of Salvation?

Uſe 2.] Let Faith be ſtrengthened in an evil time. Poor diſtreſſed Soul, all the difficulty of thy Deliverance lies in thine own Boſom: If the ſtreams of thy Unbelief within, be not ſtronger than all Seas of Oppoſition without, all will be eaſy. O learn to ſtand ſtill with quietneſs between an Hoſt of *Ægyptians* and a raging Sea, to ſee the Salvation of God. Be quiet in Priſon between your Friends Bullets and your Enemies Swords; God can, God will make a Way: If it were not more hard with us to believe Wonders than it is to the Promiſe to effect Wonders for us, they would be no Wonders, ſo daily, ſo continually would they be wrought.

Obſ. 18.] *God can make uſe of any of his Creatures to be Chariots of Salvation.* This is the other ſide of that Doctrine which we gathered from *v.* 5. Winds and Clouds ſhall obey him. * Ravens ſhall feed

* Ἐκβάλλει τοὺς νεοττοὺς ὁ κόραξ. Arift. *Hiſt. Anima.* 6. *pellunt nidis pullos ſuos & Corvi.* Plin. *Nat. Hiſt.*

Eſaiah,

Elijah, that will not feed their own Young.
The Sea ſhall open for *Iſrael*, and return SERM. II.
upon the *Ægyptians*. And this both in an Ordinary way, as *Hoſ.* 2. 21, 22. and in an Extraordinary way, as before. So many Creatures as God hath made, ſo many Inſtruments of Good hath he for his People. This is further confirmed *v.* 9.

Verſe 9.] *Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Sela. Thou didſt cleave the earth with rivers.*

With nakedneſs thy Bow was made naked. The reſt is Elliptical, and well ſupplied in the Tranſlation.

The Verſe hath two Parts.

1. A general Propoſition *Thy Bow was made* &c.

2. A particular confirmation of that Propoſition, by Inſtance. *Thou didſt cleave the earth with rivers.*

The Propoſition holds out two things:

1. What God did, *he made his Bow quite naked.*

2. The Rule he proceeded by herein, *according to the Oaths of the Tribes, even his Word.*

The Aſſertion of this Verſe, is not of ſome particular Act or Work, as the former, but a general Head or Fountain of thoſe particular Works which are enumerated in the following Verſes.

1. A *Bow* is a Weapon of War, an Inſtrument of Death; and being aſcribed to God, after the manner of Men, holds out his Strength, Power, Might, and Efficacy, to do whatever he pleaſeth. And this is ſaid to be *quite naked:* When a Man goes about to uſe his Bow, he pulls it out of his Quiver, and ſo makes it naked. The exerciſing of God's Power, is the *making naked of his Bow.* This he did in all thoſe Wonders, wherein he ſtretched out his Hand in bringing his People into the promiſed Land, here pointed at. And it is ſaid, that with nakedneſs it was made naked,

becauſe of thoſe very high Diſpenſations and Manifeſtations of his Almighty Power. *This is the making naked of his Bow.*

2. For the *Rule* of this, it is the *Oaths of the Tribes*; or, as afterward, his *Word.* The Oaths of the Tribes, that is, the Oaths made to them; the Word he ſtood engaged to them in: The Promiſe God made by Oath unto *Abraham*, that he would give him the Land of *Canaan* for an Inheritance, even to him, and his Poſterity, *Gen.* 12. 7, 13, 14, 15. is here intimated. This Promiſe was often renewed to him and the following Patriarchs: Hence it is called *Oaths*, though but the ſame Promiſe often renewed: And it had the Nature of an Oath, becauſe it was made a Covenant. Now, it was all for the benefit of the ſeveral Tribes, in reſpect of actual Poſſeſſion, and was laſtly renewed to them, *Exod.* 3. 17. Hence called the Oaths of the Tribes: Not which they ſware to the Lord, but which the Lord ſware to them. So afterwards it is called his Word: Thy Word. This then is the Purport of this general Propoſition.

O Lord, according as thou promiſedſt and engagedſt thy ſelf by Covenant unto *Abraham*, *Iſaac*, and *Jacob*, with their Poſterity, that thou wouldeſt give them the Land of *Canaan* to be theirs for an Inheritance; ſo, by the diſpenſation of thy mighty Power, thou haſt fully accompliſhed it: And this he layeth down for the ſupportment of Faith in a time of Trouble.

The Words would afford many Obſervations; I ſhall inſiſt only on one.

Obſ. 19.] *The Lord will certainly make good all his Promiſes and Engagements to his People, though it coſt him the making of his Bow quite naked; the Manifeſtation of his Power in the utmoſt Diſpenſations thereof.* God's Workings are ſquared to his Engagements. This is ſtill the cloſe of all gracious iſſues of Providence:

dence: God hath done all *according as he promiſed*, Joſh. 22. 4. 2 Sam. 7. 21. He brought out his People of old, *with a mighty hand, with temptations, ſigns and wonders, and a ſtretched out arm, and all becauſe he would keep the Oath which he had ſworn*, and the Engagement which he had made to their Fathers, *Deut.* 7. 8. What Obſtacles ſoever may lie in the way, he hath done it; he will do it. Take one Inſtance, particular Places are too many to be inſiſted on. It was the Purpoſe of his Heart, to bring his Elect home to himſelf, from their forlorn loſt Condition. This he engageth himſelf to do, *Gen.* 3. 15. aſſuring *Adam* of a recovery from the Miſery he was involved in by *Satan*'s prevalency. This ſurely is no eaſy Work. If the Lord will have it done, he muſt lay out all his Attributes in the Demonſtration of them to the utmoſt: His Wiſdom and Power muſt bowe their Shoulders (as it were) in Chriſt unto it, he was the *Power of God, and the Wiſdom of God.* His engaged Love muſt be carried along through ſo many ſecret myſterious Marvels, as the Angels themſelves deſire to look into, and ſhall for ever adore: Though the effecting of it required that which *Man* could not do, and *God* could not ſuffer; yet his Wiſdom will find out a Way, that he ſhall both do it, and ſuffer it, who is both God and Man. To make good his Engagement to his Elect, he ſpared not his only Son: And in him were hid, and by him laid out, all the Treaſures of Wiſdom and Knowledge.

1 Cor. 1. 24.

1 Pet. 1. 12.

Col. 2. 3.

Now this is a Precedent of God's Proceeding in all other Engagements whatſoever. Whatever it coſt him, he will ſpare nothing to make them good to the uttermoſt: He is our Rock, and his Work is perfect. A good Man, if he want not Power, will go

through with his ſerious Promiſes, though he be engaged to his own hurt, *Pſal.* 15. 4. The Power of the Mighty God is ſerviceable to his Will to the utmoſt: He cannot Will what he cannot Do; His Will and Power are eſſentially the ſame. And his Power ſhall not be wanting to execute what his his Goodneſs hath moved him to engage unto, for his own Glory.

Reaſ. 1.] Deut. 32. 4. *He is the rock, and his work is perfect; all his ways are judgment; a God of truth, and without iniquity.* Here are many Attributes of God, to make good this one thing, that his Work is perfect. His Αὐτάρκεια, Self-ſufficiency, Perfection, Righteouſneſs. I will pitch on one, He is a God of Truth. So he is again called, *Pſal.* 31. 5. and in other Places. The Truth of God, in his Promiſes and Engagements, requires an Accompliſhment of them, whatever it coſt, what Power ſoever is required thereunto. This the Saints make their bottom to ſeek it. *Remember thy loving-kindneſs, which thou ſwareſt in thy truth*, Pſal. 89. 4. It is impoſſible but that ſhould come to paſs, which thou haſt ſworn in thy Truth. No ſtronger Plea, than, Remember the Word wherein thou haſt cauſed thy Servants to put their Truſt. *Jacob* ſays, *he* is *leſs than all the mercy and all the truth of God*, Gen. 32. 10. He ſees God's Truth in all his Mercy, by cauſing all things to come to paſs which he had promiſed him. It is true, ſome particular Promiſes have their Conditions, whoſe Truth conſiſts not in the Relation between the Word and the Thing, unleſs the Condition interceded. But the great Condition under the Goſpel, being only the Good of them to whom any Engagement is made, we may poſitively lay down, That God's Truth requires the Accompliſhment of every Engagement for his Peoples Good, *Rom.* 8. 28. It is neither Mountain, nor Hill, King, Kingdom, nor Nation, Hell, nor Morta-

Mortality, nor all combined, that can ſtand in the way to hinder it, *Matt.* 26. 18.

Reaſ. 2.] His People ſtand in need of all that God hath engaged himſelf to them for. God's Promiſes are the juſt Meaſure of his People's Wants: Whatever he hath promiſed, that his People do abſolutely want: And whatever they want, that he hath promiſed. *Our Wants, and his Promiſes, are every way commenſurate.* If thou knoweſt not what thou ſtandeſt in need of, ſearch the Promiſes, and ſee. Whatever God hath ſaid, he will do for thee, that thou haſt abſolute need ſhould be done. Or if thou art not ſo well acquainted with the Promiſes, ſearch thine own Wants, what thou ſtandeſt abſolutely in need of for thy Good, that aſſuredly God hath promiſed. If then this be the Caſe of Engagements, they ſhall be all made good. Think you, will God let his People want that which they have abſolute neceſſity of? By Abſolute Neceſſity, I mean ſuch as is indiſpenſable, as to their preſent Eſtate and Occaſions: That may be of Neceſſity in one Generation, which is not in another; according to the ſeveral Employments we are called to. Does God call forth his Saints, *to execute vengeance upon the heathen, and puniſhments upon the people, to bind their kings with chains, and their nobles with fetters of iron, to execute upon them the judgment writen, as* Pſal. 149, 78, 9? Doth he bring them forth to burn the Whore, to fight with the Beaſt, and overcome him, and his Followers? *Rev.* 17. 14. It is of indiſpenſable neceſſity that he give them glorious Aſſiſtance in their Undertakings. They ſhall be aſſiſted, protected, carried on, though it coſt him the making of his Bow quite naked. According to the ſeveral Conditions he calls them to, the ſeveral iſſues of Providence, which he will have them ſerve in, ſo want they his Appearance in them, with them, for them, and it ſhall be

preſent. Let them be aſſured they are in his Way; and then, tho' ſome prove falſe and treacherous, ſome baſe and cowardly, tho' many combine and aſſociate themſelves againſt them in many Places, in all Places, tho' whole Kingdoms and mighty Armies appear for their Ruin, be they reviled and clamoured by all round about them, all is one; Help they need, and Help they ſhall have, or God will make his Bow quite naked.

Uſe.] This Day is this *Doctrine* fulfilled before us. God's Bow made quite naked, according to his Word. We are leſs than all the Truth he hath ſhewed unto us. Tho' great Working and mighty Power hath been required, ſuch as he hath not ſhewn in our days, nor in the days of our Fathers, yet the Lord hath not ſtood at it, for his Word's ſake, wherein he hath made us put our Truſt. I ſpeak of the General Mercies we have received. The Surrender of *Colcheſter*, the Particular celebrated this Day, tho' marching in the Reat for Time, is for the Weight in the Van. *A Mercy of the firſt magnitude. Eſſex* hath ſeen more Power in a three Months Recovery, than in the Protection of ſix Years.

That the Mouths of Men are ſtopped, and their Faces filled with Shame, who made it their trade to revile and threaten the Saints of God; that the adverſe Strength, which hath lain hid theſe ſeven Years, ſhould be drawn forth, united, and broken to pieces; that the People of God, divided, and mutually exaſperated through their abuſe of Peace, ſhould, by the Sword of a Common Enemy, and the Help of a Common Friend, have their Wrath abated, their Counſels united, and their Perſons ſet in a hopeful way of cloſing or forbearance; that God, by their own Counſels, ſhould ſhut up Men collected from ſundry parts to ruin others, in a City with Gates and

Walls

Walls for their own ruin; that they ſhould deny Peace tendred upon ſuch Conditions, becauſe of the Exigencies of the Time, as might have left them Power, as well as Will for a further Miſchief; that ſuch Salvation ſhould go forth in other Parts, as that the Proceedings Here ſhould not be interrupted; that the bitter ſervice which Men here underwent, ſhould ever and anon be ſweetned with refreſhing tydings from other places, to keep up their ſpirits in wet, watching, cold, and loſs of blood; All theſe, I ſay, and ſundry other ſuch-like things as theſe are the Lord's doing, and marvellous in our eyes. Eſpecially let us remember how in three things the Lord made his Bow quite naked, in that late Deliverance.

1. *In leavening the Counſels of the Enemy with their own Folly.*

2. *In ordering all Events to his own Praiſe.*

3. *By controuling with his mighty Power the Iſſue of all Undertakings.*

1. In leavening their Counſels with their own Folly. * God's Power, and the Efficacy of his Providence, is not more clearly manifeſted in any thing, than in his effectual working in the Debates, Advices, Conſultations, and Reaſonings of his Enemies; compaſſing his Ends by their Inventions. When God is in none of the Thoughts of Men by his Fear, he is in them all by his Providence. The Sun is operative with his Heat, where he reacheth not with his Light, and hath an Influence on precious Minerals, in the depths and dark bottoms of Rocks and Mountains.

* *Quod homines peccant eorum eſt: quod peccando hoc vel illud agunt ex virtute Dei eſt, tenebras prout viſum eſt dividentis.* Aug. de Prad. *Oportet hæreſes eſſe, ſed tamen non ideo bonum, hæreſes, quia eas eſſe oportebat: quaſi non & malum oportuerit eſſe, nam & dominum tradi oportebat, ſed ut traditori.* Tertul. Præſ. ad Hær.

The All-piercing Providence of God dives into the deep Councils of the Hearts of the Sons of Men, and brings out precious Gold from thence, where the gracious Light of his Countenance ſhines not at all. Men freely adviſe, debate, uſe and improve their own Reaſons, Wiſdom, Intereſts, not once caſting an eye to the Almighty, and yet all this while do his Work more than their own. All the Counſellings, Plottings of *Joſeph*'s Brethren, *Gen.* 45. 7. & Gen. 50. 20. all the Tranſactions of the *Jews*, *Herod*, and *Pilate*, about the Death of *Chriſt*, Act. 4. 27, 28. with other the like Inſtances, abundantly prove it. Take a few Inſtances, wherein God made his Bow quite naked in the Counſels of his and our Enemies.

In general they conſult to take Arms, wherein God had fully appeared againſt them, when in all probability their Work would have been done without. *Had they not fought, by this time they had been Conquerors* One Half-Year's Peace more, which we deſired on any Terms, and they would on no Terms bear, in all likelyhood had ſet them where they would be. Their Work went on, as if they had hired the Kingdom to ſerve them in Catching-Weather. What with ſome Mens Folly, others Treachery, all our Diviſions, had not their own Counſels ſet them on Fighting, I think we ſhould ſuddenly have choſen them and theirs to be Umpires of our Quarrels. God ſaw when it was time to deal with them. In their Undertaking in our own County, I could give ſundry Inſtances, how God mixed a perverſe ſpirit of Folly and Error in all their Counſels. A part of the Magiſtracy of the County is ſeized on: therein their Intentions towards the reſt clearly diſcovered, yet not any attempt made to ſecure them, which they might eaſily have accompliſhed, altho' they could not but ſuppoſe that there were ſome Gentle-

Gentlemen of publick and active ſpirits left, who would be induſtrious in oppoſition unto them. Was not the Lord in their Counſels alſo, when they ſuffered a ſmall inconſiderable Party in a little Village within a few Miles of them, to grow into ſuch a Body as at length they durſt not attempt, when they might have broken their whole Endeavour with half an hundred of Men? Doubtleſs, of innumerable ſuch things as theſe, we may ſay with the Prophet, *The princes of Zoan are become fools, the princes of Noph are deceived, they have ſeduced the people, even they that are the ſtay of their tribes: The Lord hath mingled a perverſe ſpirit in the midſt of them; they have cauſed the people to err in every work, as a drunken man ſtaggereth in his vomit*; Iſa. 19. 13, 14. Doubtleſs, the Wrath of Man ſhall praiſe the Lord, and the remainder of it will he reſtrain.

2. *In ordering all Events to his own Praiſe.* The Timing of the Enemy's Eruptions in ſeveral Places, is that which fills all Hearts with Wonder, and all Mouths with Diſcourſe in theſe days. From the firſt to the laſt, they had their ſeaſon. Had they come together, to the Eyes of fleſh the whole Nation had been ſwallowed up in that Deluge. In particular, let *Eſſex* take notice of the Goodneſs of God: The high Thoughts and Threats of Men, which made us for divers Weeks fear a Maſſacre, were not ſuffered to break out into open Hoſtility, until the very next Day after their Strength was broken, in the neighbour-County of *Kent*. As if the Lord ſhould have ſaid, I have had you in a Chain all this while; tho' you have ſhewn your teeth, you have not devoured: now go out of my Chain, I have a Net ready for you. For the Army's coming to our Aſſiſtance, I cannot ſee how we needed them many Days ſooner, or could have wanted them one Day longer.

Further,

Further, theſe homebred Eruptions were timely ſeaſoned, to rouſe the diſcontented Soldiery, and divided Nation, to be ready to reſiſt the *Scottiſh* Invaſion. God alſo being magnified in this, that in this ſweet diſpoſal of Events unto his Glory, the Counſels of many of thoſe in whom we thought we might confide, run totally croſs to the appearance of God in his Providence.

What ſhall we ſay to theſe things? If the Lord be for us, who ſhall be againſt us? All theſe things come forth from the Lord of Hoſt, who is wonderful in counſel, and excellent in operation, Iſai. 28. 29. *Whoſo is wiſe, will ponder them, and they ſhall underſtand the loving-kindneſs of the Lord*, Pſal. 147. 43.

3. *In controuling mighty Actions:* I mean, giving Succeſs to his People in all their Undertakings. The Commander in Chief of all the Forces in this Kingdom, ſince his ſetting down before *Colcheſter*, was proffer'd a Paſs to go beyond the Sea for his Security: Whence is it, that he hath now the Necks of his Enemies, and hath given any of them their Lives, at their Intreaty? Greater Armies than this have been buried under leſſer Walls: Did not the Number of the Beſieged, at firſt, exceed the Number of the Beſiegers? Were not their Advantages great? their Skill in War amongſt Men of their own Perſwaſion, famous and renowned? ſo that the ſetting down before it, was judged an Action mete only for them who could believe they ſhould ſee the Bow of God made quite naked. It had been poſſible, doubtleſs, to Reaſon's Eye, that many of thoſe *Fictions*, wherewith a *Faction* in the great City fed themſelves, of the many Routings, Slaughters, and Deſtructions of the Army, might have been true: Some of them, I ſay; for ſome were as childiſh as helliſh. In brief, they Aſſociated themſelves, and were broken in pieces; yea, they Aſſociated

Associated themselves, and were broken in pieces: high Walls, towring Imaginations, lofty Threats, all brought down. *So let all thine enemies perish, O Lord; but let them that love him, be as the sun when he goeth forth in his might*, and let the Land have rest for many years, *Judg.* 5. 31.

Use 2.] This will discover unto us the Bottom and Rise of all God's Apearances for his People, even the engaging of his own Free Grace: He doth not make his Bow quite naked, according to their Deservings, but his own Word; not because they, of themselves, are better than others, but because he loves them more than others, *Deut.* 7. 7, 8. Were God's Assistances suited to our Walkings, they would be very uneven: but his Good-will is constant; so are our Deliverances.

Use 3.] Be exhorted to Thankfulness: Not *Verbal, but Real; not the exultation of carnal Affections, but the savoury Obedience of a sound Mind. There are many Ingredients in Thanksgiving: suitable and seasonable Obedience, to answer the Will of God in his Mercies, is doubtless the Crown of all. Look then under the enjoyment of Blessings, in general, to close walking with God in the Duties of the Covenant, and in particular, to the special work of this your Generation, and you are in the way to be thankful.

Use 4.] Be sedulously careful to prevent that, which God hath mightily decried, by our late Mercies, (*viz.*) mutual Animosities, Strife, Contention, and Violence against one another, † I mean, of those that fear his Name. God hath interposed in our

* *In beneficio reddendo plus animus quam census operatur.* Amb. Offic. l. 1. c. 32. † Ἡ διαφωνία τῆς νεστείας, τὴν ὁμόνοιαν τῆς πίστεως συνίστασιν. Iren. Epist ad Vict. apud Euseb. l. 5. c. 23. Φιλόνικοι ἔστε ἄδελφοι καὶ ζηλοταὶ περὶ μὴ ἀνηκόντων εἰς σωτερίαν. Clem. Ep. ad Cor.

Quarrels,

Quarrels, from Heaven. The language of our late Deliverance, is, Be Quiet, *leſt a worſe thing happen unto you.* Our poor Brethren of *Scotland* would not ſee the hatefulneſs of their Animoſities towards their Friends, until God ſuffered that very Thing to be the Means to deliver them up to the Power of their Enemies: The Weapons they had formed, were uſed againſt themſelves. Let us learn betimes to agree about our Paſture, leſt the Wolves of the Wilderneſs devour us. Perſecution and Idolatry have ruined all the States of the Chriſtian World.

Of the Aſſertion we have ſpoken hitherto. Come we now to the particular Confirmation of it by Inſtance:

Thou didſt cleave the earth with rivers. Cleave the Earth, or make Channels in the Earth, for Waters to flow in.

Another moſt eminent Work of Almighty Power is here ſet forth; eminent in it Self, and eminent in its typical Signification. And the ſame thing being twice done, hath a plural expreſſion, *Rivers.*

The bringing of Streams of Waters from the Rock, for the thirſty People in the Wilderneſs, is that which is here celebrated. Now this the Lord did twice:

1. *Exod.* 17. 6. when the People were in *Rephidem*, in the firſt Year after their coming from *Egypt*, they fainted in their Journies for want of Water, and (according to the wonted Cuſtom of that rebellious People) complained, with Murmuring. So they extorted all their Mercies, and therefore they were attended with ſuch ſore Judgments: whilſt the Meat was in their Mouths, the Plague was on their Bones.

Mercies extorted by Murmurings, unſeaſoned with Loving-kindneſs, tho' they may be Quails in the Mouth, will be Plagues in the Belly. Let us take heed, leſt we repine the Almighty into a full Harveſt, and lean Souls.

Souls. Get and keep Mercies in God's way, or there is Death in the Pot, *Pſal.* 106. 15.

Forty Years after this, when the firſt whole evil Generation was conſumed, the Children who were riſen up in their Father's ſtead, fall a murmuring for Water in the Wilderneſs of *Zin*; and with a profligacy of Rebellion, wiſh they had been conſumed with others in the former Plagues, *Num.* 20. 4. Here alſo the Lord gives them Water, and that in abundance, *ver.* 11. Now of this, Obſerve,

1. *The Places* from whence this Water marvellouſly iſſued: They were *Rocks, that in all probability never had Spring from the Creation of the World.* Further, they are obſerved to be Rocks of Flint, *Pſal.* 114. 8. *which turned the rock into a ſtanding water, the flint into a fountain of waters.* So *Deut.* 18. 15. A Rock into a Pool, and a Flint into a Stream, is much beyond *Sampſon*'s Riddle, of ſweetneſs from the Eater.

2. *The abundance of Waters* that guſhed out; Waters to ſatisfy that whole Congregation, with all their Cattle, conſiſting of ſome Millions: Yea, and not only they, but all the Beaſts of that Wilderneſs were refreſhed thereby alſo; *Iſa.* 43. 20. *The beaſt of the field ſhall honour me, the dragon and the owl, becauſe I give water in the wilderneſs; rivers in the deſart, to give drink to my people, my choſen.*

* *The very worſt of the Sons of Men. Dragons and Owls, fare the better, for God's protecting Providence towards his own.*

And all this in ſuch abundance, that it was as plentiful as a Sea. *He clave the rock in the wilderneſs, and gave them drink as out of the great deep: He brought ſtreams alſo out of the rocks, and cauſed*

* *Vir bonus Commune bonum.* Gen. 39. 3.

waters

waters to run down like rivers, Pſal. 78. 15, 16. So alſo it is celebrated, *Iſa* 41. 18. chap. 48. 21. *Hoſ.* 13. 5. and in many other Places.

Great Deliverances, call for frequent Remembrances.

Thus were Rivers brought out of the Rocks; and with, or for theſe Rivers, God did cleave the Earth; that is, either he provided Channels for thoſe Streams to run in, that they might not be waſted on the Surface of that ſandy Wilderneſs, but preſerved for the uſe of his People; or elſe the Streams were ſo great and ſtrong, that they pierced the Earth, and parted Channels for themſelves.

Great Rivers of Water, brought out of flinty Rocks, running into prepared Channels, to refreſh a ſinful thirſty People in a barren Wilderneſs, I think, is a remarkable Mercy.

2. As it was eminent in itſelf, ſo likewiſe it is exalted in its typical Concernment. Is there nothing but Flints in this Rock? nothing but Water in theſe Streams? nothing but the Rod of *Moſes* in the Blows given to it? Did the People receive no other Refreſhment, but only in reſpect of their Bodily Thirſt? Yes, ſaith the Apoſtle, *They drank of that ſpiritual rock which followed them, and that rock was Chriſt*, 1 Cor. 10. 4. Was not this Rock, a Sign of that Rock of Ages, on which the *Church is built*? Matt. 16. 18. Did not *Moſes*'s ſmiting, hold out his being *ſmitten* with the *Rod of God*? Iſa. 53. 4, 5. Was not the pouring out of theſe plentiful Streams, as the pouring out of his precious Blood, in a Sea of Mercy, abundantly ſufficient to refreſh the whole fainting Church in the Wilderneſs? *Latet Chriſtus in petra*; here is Chriſt in this Rock. Had *Rome* had Wiſdom to build on this Rock, though ſhe had not had an *Infallibility*, as ſhe vainly now pretends, ſhe might have had an *Infalli-*

bility

bility (if I may ſo ſpeak) yea, ſhe had never quite failed. Give me leave to take a few Obſervations from hence: As,

1. *Sinners muſt be brought to great Extremities, to make them deſire the Blood of Jeſus*; weary and thirſty before Rock-water come. Thirſt is a continually-galling Preſſure. When a Soul gaſpeth like a parched Land, and is as far from Self-refreſhment, as a Man from drawing Waters out of a Flint, then ſhall the Side of Chriſt be opened to him. You that are full of your Luſts, drunk with the World, here is not a drop for you. If you never come into the Wilderneſs, you ſhall never have Rock-water.

2. *Mercy to a convinced Sinner, ſeems oft-times as remote as Rivers from a Rock of Flint.* The truth is, he never came near Mercy, who thought not himſelf far from it. When the *Iſraelites* cry'd, we are ready to die for Thirſt, then ſtood they on the Ground where Rivers were to run.

3. *Thirſty Souls ſhall want no Water, though it be fetched for them out of a Rock.* Panters after the Blood of Jeſus, ſhall aſſuredly have Refreſhment and Pardon, through the moſt unconquerable Difficulties. Though Grace and Mercy ſeem to be locked up from them, like Water in a Flint, whence Fire is more natural than Water; yet God will not ſtrike the Rock of his Juſtice and their flinty Hearts together, to make Hell-fire ſparkle about their Ears, but with a Rod of Mercy on Chriſt, that abundance of Water may be drawn out for their Refreſhment.

4. *The moſt eminent Temporal Bleſſings, and ſuitable Refreſhment, (Water from a Rock for them that are ready to Periſh) is but an obſcure Repreſentation of that Love of God, and Refreſhment of Souls, which is in the Blood of Jeſus.* Carnal Things are exceeding ſhort of Spiritual, Temporal Things of Eternal.

5. *The*

5. *The Blood of Christ is abundantly sufficient for his whole Church to refresh themselves; Streams, Rivers, a whole Sea.*

These and the like Observations, flowing from the typical Relation of the Blessing intimated, shall not further be insisted on; one only I shall take from the Historical Truth.

Obs. 19.] *God sometimes bringeth plentiful Deliverances and Mercies for his People from beyond the ken of Sense and Reason, yea, from above the ordinary reach of much precious Faith.* I mean not what it ought to reach, which is all the Omnipotency of God; but what ordinarily it doth, as in this very Business it was with *Moses*.

I say *plentiful Deliverances*; Mercies like the Waters that gushed out in abundant Streams, until the Earth was cloven with Rivers; that the People should not only have a taste and away, but drink abundantly, and leave for the Beasts of the Field.

From beyond the ken of Sense and Reason; by Events which a rationally-wise Man is no more able to look into, than an Eye of Flesh is able to see Water in a Flint, or a Man probably suppose that divers Millions of Creatures should be refreshed with Waters out of a Rock, where there was never any Spring from the foundation of the World.

Now concerning this, Observe,

1. *That God hath done it*
2. *That he hath promised he will yet do it.*
3. *Why he will so do.*

First, He hath done it. I might here tire you with Precedents. I could lead you from that Mother-deliverance, the Womb of all others, the Redemption that is in the Blood of Jesus, down through many Dispensations of old, and of late, holding out this Proposition to the full: One shall suffice me; and if some

of

of you cannot help your ſelves with another, you are very ſenſeleſs.

Preached to the Committee at *Rumford.*

Look upon *Peter's Deliverance*, Acts 12. The Night before he was to be ſlain, he was kept ſafe in a *Priſon*; a *Priſon* he had neither Will nor Power to break. He was bound with *two Chains*, beyond his skill to unlooſe, or force aſunder; kept he was by ſixteen Soldiers, doubtleſs Men of Blood and Vigilancy; having this to keep them waking, that if *Peter* eſcaped with his Head, they were to loſe theirs. Now, that his Deliverance was above *Senſe and Reaſon*, himſelf intimates, *ver.* 11. *He hath delivered me from the expectation of the Jews.* The wiſe ſubtile *Jews* concluded the Matter ſo ſecure, that without any Doubts or Fears, they were in expectation of his Execution the next Day: That it was alſo beyond the ready reach of much precious Faith, you have an Example in thoſe Believers who were gathered together in the Houſe of *Mary*, ver. 12. calling her Mad, who firſt affirmed it, *ver.* 15. and being aſtoniſhed when their Eyes beheld it, *ver.* 16. The whole ſeeming ſo impoſſible to carnal *Herod*, after its Accompliſhment, that he ſlays the Keepers, as falſe in their helliſh Truſt. *A juſt recompence for truſty Villains.*

The time would fail me to ſpeak of *Iſaac* and *Joſeph*, *Gideon*, *Noah*, *Daniel* and *Job*, Gen. 22. 14. & 39, &c. all Precedents worthy your Conſideration. View them at your leiſure; and you will have leiſure, if you intend to live by Faith.

2. *He hath ſaid it.* It is a Truth abounding in Promiſes and Performances: I ſhall hold out one or two; it will be worth your while to ſearch for others your ſelves. He that digs for a Mine, finds many a piece of Gold by the way.

Iſa. 41. 14, 15. *Fear not, thou worm Jacob, and ye few men of Iſrael: behold, I will make thee a new ſharp threſhing-inſtrument having teeth: thou ſhalt threſh the mountains, and beat them ſmall, and ſhalt make the hills as chaff: Thou ſhalt fan them,* &c.

To make a Worm a Threſhing Inſtrument with Teeth, to cauſe that Inſtrument to beat Mountains and Hills into Chaff, that Chaff to be blown away with the Wind, that *that* Worm may rejoyce in God, to advance a ſmall handful of deſpiſed ones, to the ruine of Mountains, Empires, and Kingdoms, until they be broken and ſcattered to nothing, is a Mercy that comes from beyond the ken of any ordinary Eye.

Ezek. 37. 3. The Prophet profeſſeth, that the Deliverance promiſed was beyond his Apprehenſion: *Son of man, can theſe bones live? And I anſwered, O Lord God, thou knoweſt.* The Lord intimates in the following Verſes, that he will provide a Means for his Church's Recovery, when it ſeemeth as remote therefrom, as dry Bones ſcattered upon the face of the Earth, are from a mighty living Army. This he calls opening their Graves, *ver.* 12, 13.

Reaſ. 1.] Becauſe he would have his People wholly wrap'd up in his *All ſufficiency:* Not to ſtreighten themſelves with what their Faith can ken in a Promiſe, much leſs to what their Reaſon can perceive in Appearance. In the Application of Promiſes, to particular Trials and Extremities, Faith often-times is exceedingly diſturb'd, either in reſpect of Perſons, or Things, or Seaſons. But when it will wholly ſwallow up itſelf in *All-ſufficiency*, the Fountain of all Promiſes, there is no place for Fear or Diſputing. Have your Souls, in ſpiritual Trials, never been driven from all your Out-works, unto this main Fort? Hath not all hold of Promiſes in time of trial, given place to Temptations, until you have fallen down in

All-

All-ſufficiency, and there found Peace? God accounts a flight to the ſtrong Tower of his Name, to be the moſt excellent Valour. This is Faith's firſt, proper, and moſt immediate Object: To particular Promiſes it is drawn out on particular Occaſions: Here is, or ſhould be, its conſtant Abode, *Gen.* 17. 1. And indeed the Soul will never be prepared to all the Will of God, untill its whole Complacency be taken up in this Sufficiency of the Almighty. Here God delights to have the Soul give up itſelf to a contented loſing of all its Reaſonings, even in the infinite unſearchableneſs of his Goodneſs and Power. Therefore will he ſometimes ſend forth ſuch ſtreams of Bleſſings as can flow from no other Fountain, that his may know where to lie down in Peace. Here he would have us ſecure our ſhallow Bottoms in this quiet Sea, this infinite Ocean, whither neither Wind nor Storm do once approach. Thoſe bluſtring Temptations which rage at the Shore, when we were half at Land, and half at Sea, half upon the Bottom of our own Reaſon, and half upon the Ocean of Providence, reach not at all unto this Deep. Oh! if we could, in all Trials lay our ſelves down in theſe Arms of the Almighty, his *All ſufficiency* in Power and Goodneſs; Oh, how much of the Haven ſhould we have in our Voyage! how much of Home in our Pilgrimage! how much of Heaven in this wretched Earth! Friends, throw away your Staves, break the Arm of Fleſh, lie down here quietly in every Diſpenſation, and you ſhall ſee the Salvation of God. I could loſe my ſelf in ſetting out of this, wherein I could deſire you would loſe *your ſelves* in every time of Trouble.

Haſt thou not known? haſt thou not heard, that the everlaſting God, the Lord, the creator of the ends of the earth, fainteth not, neither is weary? There is no ſearching of his underſtanding: He giveth power to the faint;

and to them who have no might, he increaſeth ſtrength. Even the youths ſhall faint, and be weary, and the young men ſhall utterly fall: But they that wait upon the Lord ſhall renew their ſtrength; they ſhall mount up with wings as eagles, they ſhall run and not be weary, they ſhall walk and not be faint; Iſa. 40. 28, 29, 30, 31.

Reaſ. 2.] To convince the unbelieving World it ſelf of his Power, Providence, and Love to them that put their Truſt in him; that they may be found to cry, *Verily there is a reward for the righteous, verily he is a God who ruleth in the earth*, Pſal. 58. 11. When the *Ægyptian Magicians* ſee real Miracles, beyond all their juggling Pretences, they cry out, *This is the finger of God*; Exod. 8. 19. Profane *Nebuchadnezzar* beholding the Deliverance of thoſe three Worthies from the fiery Furnace, he owns them for *the ſervants of the moſt high God*, Dan. 3. 26. *Daniel* being preſerved in the Lyons Den, *Darius* acknowledgeth the Power and Kingdom *of the living God*, Dan. 6. 26. Glorious Appearances of God for his People, beyond the reach of Reaſon, wreſts from the World Amazement, or Acknowledgment; and in both God is exalted. He will appear in ſuch Diſtreſſes, as that he will be ſeen of his very Enemies, 1 *Sam.* 6. 10. They ſhall ſhall not be able, with the *Philiſtines*, to queſtion, whether it be his Hand, or a Chance happened to them, 1 *Sam.* 6. 9. but conclude with the *Ægyptians*, that fly they muſt, for God fights for his People, *Ex.* 14. 25. If God ſhould never give Bleſſings, but in ſuch a way as Reaſon might diſcover their dependance on ſecondary Cauſes, Men would not ſee his Goings, nor acknowledge his Operations: But when he mightily makes bare his Arm, in Events beyond their Imaginations, they muſt vail before him.

Uſe 1.] Conſider, whether the Mercy celebrated this Day, ought not to be placed in this ſeries of Deliverances,

liverances, brought from beyond the ken of Senſe and Reaſon, from beyond the reach of much precious Faith. For the latter, I leave it to your own Experience; to the former, let me, for the preſent, deſire your Conſideration of theſe five Things:

1. *By whom you were Surpriſed and put under Reſtraint.* Now, theſe were of two ſorts: 1. *The Heads and Leaders.* 2. *The tumultuous Multitude.*

For the Firſt, ſome of them being Dead, and ſome under Durance, I ſhall not ſay any thing: *Nullum cum vitiis certamen & æthere caſſis.* I leave the Stream from the Flint to your own Thoughts.

2. For the Multitude; an enraged, headleſs, lawleſs, godleſs Multitude, gather'd out of Inns, Taverns, Ale-houſes, Stables, Highways, and the like Nurſeries of Piety and Pity. Such as theſe having gotten their *Superiors* under their Power, their *Governors* under their Diſpoſal, their *Reſtrainers* under their Reſtraint, their *Oppreſſors* (as they thought) under their Fury; what was it that kept in their Fury and their Revenge, which, upon the like Occaſions and Advantages, hath almoſt always been executed? Search your Stories, you will not find many that ſpeak of ſuch a Deliverance: For a few Governors prevailed on, unto Durance, by a Godleſs Rout, in an Inſurrection, and yet to come off in Peace and Safety, is ſurely a Work of more than ordinary Providence.

2. *Conſider the Seaſon of your Surpriſal,* when all the Kingdom was in an Uproar, and the Arm of Fleſh almoſt quite withered, as to Supply; the North Invaded; the South full of Inſurrections; *Wales* unſubdued; * the great City, at leaſt ſuffering Men to lift

* *Idem huic urbi dominandi finis erit, qui parendi fuerit:* Senec. de Ro.

up their Hands againſt us: So that, to the Eye of Reaſon, the iſſue of the whole, was, if not loſt, yet exceedingly hazardous; and ſo, to the Eye of Reaſon, your Captivity endleſs. Had they gone on, as 'twas probable they would, whether you had, this Day, been brought out to *Execution*, or thruſt into a *Dungeon*, or carried up and down as a *Pageant*, I know not; but much better Condition, I am ſure, rationally you could not expect.

3. *The End of your Surpriſal.* Amongſt others, this was apparently one; to be a Reſerve for their Safety, who went on in all ways of Ruine. You were kept, to preſerve them in thoſe Ways wherein they periſhed. Whether could Reaſon reach this, or no; that you being in their *Power*, kept on purpoſe for their *Reſcue*, if brought to any great ſtraight, with the price of your *Heads*, to redeem their *own*, that they ſhould be brought to greater Diſtreſs than ever any before in this Kingdom, and you be delivered, without the leaſt help to them in their need? It was beyond your *Friends* Reaſon, who could not hope it; it was beyond your *Enemies* Reaſon, who never feared it: if you *believed* it, you have the Comfort of it.

4. *The refuſal of granting an Exchange, for ſuch Perſons as they accounted more Conſiderable than your ſelves*, and whoſe Enlargement might have advantaged the Cauſe they profeſſed to maintain, exceedingly more than your Reſtraint; What doth it but proclaim your intended Ruine? This was the way of Deliverance, which, for a long ſeaſon, Reaſon chiefly reſted on, the main Pillar of its Building; which, when it was cut in two, what could in it be ſeen but Deſolation.

5. *The Straights you were at length reduced to*, between your Enemies Swords, and your Friends Bullets, which, intended for your Deliverance, without the ſafeguard

of

of Providence, might have been your Ruine, piercing more than once the Houſe wherein you were. Surely, it was then an eminent Work of Faith, to ſtand ſtill and ſee the Salvation of God.

The many Paſſages of Providence evidently working for your Preſervation, which I have received from ſome of your ſelves, I willingly paſs over. What I have already ſaid, is ſufficient to declare, that to Reaſon's Eye, you were as dead Bones upon the Earth. For our parts, who were endangered Spectators at the beſt, we were but in the Prophet's frame, and to any Queſtion about your Enlargement could anſwer only, *The Lord alone, he knows.* And now, behold, the Lord hath choſen you out, to be Examples of his Loving-kindneſs, in fetching Mercy for you from beyond the ken of Reaſon, yea, from above the reach of much precious Faith: He hath brought Water for you out of the Flint. Reckon your Deliverance under this Head of Operations, and I hope you will not be unthankful.

Uſe 2.] You that have received ſo great Mercy, we that have ſeen it, and all who have heard the Doctrine confirmed, let us learn to live by Faith: Live above all things that are ſeen: Subject them to the Croſs of Chriſt: Meaſure your Condition by your Intereſt in God's All-ſufficiency: Do not in Diſtreſs, calculate what ſuch and ſuch things can effect, but what God hath promiſed: Reckon upon that, for it ſhall come to paſs. If you could get but this one thing, by all your Sufferings and Dangers, to truſt the Lord, to the utmoſt extent of his Promiſes, it would prove a bleſſed Captivity: All carnal Fears would then be conquered; all ſinful Compliances with wicked Men, removed, *&c.*

Uſe 3.] Be exhorted to great * Thankfulneſs, you

* *Erunt Homicidæ, Tyranni, fures, adulteri, raptores, Sacrilegi prodiſores, infra iſta omnia, ingratus eſt.* Senec. Benef. l. 1.

that have been made Partakers of great Deliverances. In great Diſtreſſes, very Nature prompts the Sons of Men to great Promiſes. You have heard the ridiculous Story of him, who in a Storm at Sea, promiſed to dedicate a Wax-candle to the bleſſed Virgin, as big as the Maſt of his Ship; which he was reſolved, when he came on Shore, to pay with one of twelve in the Pound. Let not the Moral of that Fable be found in any of you: * Come not ſhort of any of your Engagements; no greater diſcovery of an hypocritical Frame, than to flatter the Lord in Trouble, and to decline upon Deliverance in cold Blood. The Lord of Heaven give you ſtrength to make good all your Reſolutions; as private Perſons, in all Godlineſs and Honeſty, following hard after God, in every known Way of his; as Magiſtrates, in Juſtice, Equity, and faithful ſerving the Kingdom of Chriſt: Eſpecially let them never beg in vain for help at your Hands who did not beg help in vain for you at the Hands of God.

Uſe 4.] Conſider, if there be ſo much † ſweetneſs in a Temporal Deliverance, Oh! what excellency is there in that Eternal Redemption which we have in the Blood of Jeſus? If we rejoyce for being delivered from them who could have killed the Body, what unſpeakable Rejoycing is there in that Mercy whereby we are freed from the Wrath to come. Let this poſſeſs your Thoughts; let this fill your Souls; let this be your Haven from all former Storms: And here ſtrike I Sail, in this, to abide with you, and all the Saints of God for ever.

* *Gratiarum ceſſat decurſus, ubi recurſus non fuerit.* Bern. Serm. 50.

† *Si Tanti vitrum quanti Margaritum?* Tertul.

A SER-

A

SERMON

Preach'd to the Honourable

Houſe of Commons,

IN

PARLIAMENT

Aſſembled,

On JANUARY 31ſt, $16\frac{48}{49}$.

A Day of Solemn Humiliation.

By *JOHN OWEN* Paſtor of the Church of CHRIST which is at *Coggeſhall* in ESSEX.

LONDON,

Printed for JOSEPH MARSHALL at the *Bible* in *Newgate-ſtreet*. 1720.

Die Mercuij 31 Januarij, 1648.

ORdered by the COMMONS *Assembled in Parliament, That Mr.* Allen *do give the Thanks of this House to Mr.* Owen, *for the great Pains he took in his Sermon preached before this House this Day, at* Margaret's Westminster; *And that he be Desired to Print his Sermon at large, wherein he is to have the like Privilege of Printing it, as others in the like kind usually have had.*

Hen. Scobell, *Cler. Parl. Dom. Com.*

To

To the Right Honourable

The Commons of *England*,

Assembled in Parliament.

SIRS,

IT *hath always suited the* Wisdom *of God, to do great* things *in difficult* seasons: *He sets up* walls in troublous times, *Dan.* 9. 25. *His Builders must hold* Swords *and* Spears, *as well as* Instruments *of* Labour. *Nehem.* 4. 16. *Yea, while* Sin *continueth in its course Here, (which began in Heaven, and having contemporised with the Earth, shall live for ever in Hell.)* Great *Works for God, will cause* great *Troubles amongst Men. The* holy, harmless *Reconciler of Heaven and Earth, bids us expect the* Sword, *to attend his Undertakings for, and Way of making* Peace. *Mat.* 10. 34. *All the* Waves *in the World arise to their height and roaring, from the confronting of the breath of God's Spirit, and the* Vapours *of Mens Corruptions. Hence Seasons receive their degrees of* difficulty, *according to the greatness and weight of the Works which in them God will accomplish: to their worth and excellency is Mans opposition proportioned. This, the Instruments of his Glory in this Generation shall continually find true, to their* present *Trouble, and* future *Comfort.*

* *As the Day's approach for the* delivery of the Decree, *to the shaking of Heaven and Earth, and all the Powers of the World,* Heb. 12. 26, 27. Dan. 7. 2. *to make way for the*

* *Ego nisi tumultus istos viderem, verbum Dei in mundo non esse dicerem.* Luth. def. A.

Establish-

Eſtabliſhment of that kingdom which ſhall not be given to another people, (*the great Expectation of the Saints of the Moſt High, before the Conſummation of All*;) *ſo Tumults, Troubles, Vexations, and Diſquietneſs muſt certainly grow and encreaſe amongſt the ſons of Men.*

A dead *Woman* (*ſays the Proverb*) *will not be* carried *out of her Houſe under four Men. Much leſs will living Men, of Wiſdom and Power, be eaſily and quietly diſpoſſeſſed of that ſhare and* intereſt *of the things of Chriſt, which long continued* Uſurpation *hath deluded them into an* imagination *of being their own Inheritance. This then being ſhortly to be effected, and the* ſcale *being ready to* turn *againſt the Man of Sin, notwithſtanding his* balancing *it in oppoſition to the witneſs of* Jeſus, *with the weight and* poiſe *of Earthly Power*; *no wonder if* Heaven, Earth, Sea, *and* dry Land *be ſhaken, in their giving place to the Things which cannot be moved,* Iſai. 34. 4, 5. Rev. 16. 16.

God Almighty having called you forth (Right Honourable) *at his entrance, to the* rolling up *of the Nations* Heavens *like a Scroll, to ſerve him in your Generation in the High Places of* Armageddon, *you ſhall be ſure not to want experience of that* Oppoſition *which is raiſed againſt the great* Work *of the Lord, which generally ſwells moſt againſt the* viſible *Inſtruments thereof.*

And wou'd to God you had only the devoted ſons of Babel *to contend withal, that the Men of this ſhaking Earth were your only* Antagoniſts; *that the Malignity of the* Dragon's Tail, *Rev.* 12. 4. *had no Influence on the* Stars of Heaven, *to prevail with them to* fight *in their Courſes againſt you. But,* Jacta eſt alea, *the Providence of God muſt be ſerved, according to the diſcovery made of his own* unchangeable *Will, and not the mutable Intereſts and Paſſions of the ſons of Men:* For verily the Lord of hoſts hath purpoſed to pollute the pride of all glory, and to bring into contempt all the honourable of the earth, *Iſai.* 23. 9.

The Contradictions *of Sinners againſt* all *that walk in the paths of righteouſneſs and peace, with the* ſupportment *which their ſpirits may receive* (*as being promiſed*) *who* purſue *thoſe ways, notwithſtanding thoſe* contradictions, *are in part diſcovered in the enſuing* Sermon: *The* foundation *of that whole* Tranſaction *of Things, which is therein*

held

held out, in reference to the preſent Diſpenſations of Providence (being nothing but an entrance *into the* unravelling *of the whole* Web *of Iniquity, interwoven of* Civil *and* Eccleſiaſtical *Tyranny, in oppoſition to the Kingdom of the Lord Jeſus,) I choſe not to mention. Neither ſhall I at* preſent *add any thing thereabout, but only my* deſire *that it may be eyed as the* granted Baſis *of the following* Diſcourſe. *Only, by your very* favourable *acceptation of the making out thoſe* Thoughts, *which were the haſty* conception, *and, like* Jonah's *Gourd, the* child of a night or two, *(which, with prayer for a* rooting *in the Hearts of them to whom they were delivered, had certainly* withered *in their own* Leaves, *had they not received* warmth *and* moiſture *from your* Commands *in general, and the particular* Deſires *of many of you, to give them a* life *of a few days longer,) I am encouraged to the* annexing *of a few Lines, as a Free-will Offering to* attend *the following Product of Obedience.*

Now this ſhall not be to the Oppoſition *which you do, and ſhall yet farther meet withal, but as to the* cauſes *real, or pretended, which are held forth as the* bottom *of that Contradiction wherewith on every ſide you are encompaſſed.*

The Things in reference whereunto your proceedence *is laden with ſuch* Criminations, *as theſe ſad days of recompence have found to be* Comets *portending no leſs than* Blood, *are firſt* Civil, *then* Religious.

For the firſt, *as their being beyond the bounds of my* Calling, *gives them* ſanctuary *from being called forth to my* conſideration ; *ſo neither have I the leaſt thoughts, with* Abſalom, *of a more orderly carrying on* Affairs, *might my* deſires *have any influence into their diſpoſal.* Waiting *at the Throne of Grace, that* thoſe *whom God hath* intruſted *with, and* enabled *for the Tranſaction of theſe Things, may be* directed *and* ſupported *in their Employment, is the utmoſt of my Undertaking herein.*

For the other, *or* Religious Things, *the general Intereſt I have in them as a* Chriſtian, *being improved by the ſuper-added Title of a* Miniſter of the Goſpel, *(tho' unworthy the one Name, and the other) gives me not only ſuch* boldneſs *as accrueth from enjoyed* Favour, *but alſo ſuch a* Right *as will ſupport me to* plead *concerning them, before the moſt* Impartial Judicature.

And

And this I ſhall do (as I ſaid before) meerly in reference to thoſe Criminations *which are laid by* conjectural Preſumptions *on your Honourable Aſſembly, and made a* cauſe *of much of that* oppoſition *and* contradiction *you meet withal. Now in particular, it is the* Toleration of all Religions * *or invented ways of Worſhip, wherein your* Conſtitutions *are confidently* Antidated *in many Places of the Nation, the* thing it ſelf *withal being held out as the moſt* enormous apprehenſions, *and* deſperate *Endeavour for the Deſtruction of* Truth *and* Godlineſs, *that ever entred the* thoughts *of Men profeſſing the one and the other. The Conteſt hereabout being* adhuc ſub Judice, *and there being no doubt but that the whole Matter, commonly phraſed as above, hath (like other things) ſinful and dangerous* Extreams; *I deemed it not amiſs, to endeavour the pouring a* little cold water *upon the* common flames *which are* kindled *in the breaſts of Men about this thing. And who knows whether the words of a weak* Nothing, *may not, by the power of the* Fountain of Beings, *give ſome* light *into the Determination and* Eſtabliſhment *of a thing of ſo great Concernment and Conſequence, as this is generally* conceived *to be. What is, in this my weak Undertaking,* of the Lord. *I ſhall beg of* him *that it may be* received; *what is of* my ſelf, *I beg of* you *that it may be* pardoned. *That God Almighty would give you to* prove All things *that come unto you in his way, and to* hold faſt that which is good, *granting you* unconquerable *Aſſiſtance in* conſtant *Perſevrance, is the Prayer of,*

Your devoted Servant
in our dearest Lord,

Coggeſhall,
Febr. 28.

John Owen.

* *Vid.* A Diſcourſe about *Toleration*, &c.

A SER-

A

SERMON

Preach'd to the Honourable

Houſe of Commons,

JANUARY 31ſt, 1648-49.

JEREM. xv. 19, 20.

——— *Let them return unto thee, but return not thou unto them.*

And I will make thee unto this people a fenced braſen wall, and they ſhall fight againſt thee, but they ſhall not prevail againſt thee: for I am with thee to ſave thee, and to deliver thee, ſaith the Lord.

THE Words of my *Text* having a full dependance upon, and flowing out from the mian Subject-Matter of the whole *Chapter*; I muſt of neceſſity take a view thereof, and hold out unto you the Mind of God contained therein, before I enter upon the part thereof chiefly intended: And this I ſhall do with very brief Obſervations, that I may

I may not anticipate my ſelf from a full *opening* and *application* of the words of my *Text*.

And *this* the rather are my Thoughts led unto, becauſe the whole Tranſaction of Things between the Lord and a ſtubbornly-ſinful Nation, exceedingly accommodated to the carrying on of the Controverſy, he is now pleading with that wherein we live, is ſet out (as we ſay) to the *life* therein.

Of the whole Chapter, there be theſe five parts:

1. *The denunciation of fearful, waſting, deſtroying Judgments againſt* Judah *and* Jeruſalem, *ver.* 3, and ſo on to the 10th.

2. *The procuring deſerving Cauſe of theſe overwhelming Calamities*, ver. 4, 6.

3. *The Inevitableneſs of thoſe Judgments, and the Inexorableneſs of the Lord, as to the Accompliſhment of all the Evil denounced*, ver. 1.

4. *The State and Condition of the Prophet*, with the frame and deportment of his ſpirit, under thoſe bitter Diſpenſations of Providence, *ver.* 10, 15, 16. 17, 18.

5. *The Anſwer and Appearance of God unto him, upon the making out of his Complaint*, ver. 11, 12, 13, 14, — 19, 20, 21.

My *Text* lieth in the laſt part, but yet with ſuch dependance on the former, as inforceth to a conſideration of them.

1. There is the denunciation of fearful, waſting, deſtroying *Judgments* to ſinful *Jeruſalem*, ver. 2, and ſo onwards, with ſome interpoſed Ejaculations concerning her inevitable Ruin, as *ver.* 5, 6.

Here's *Death*, *Sword*, *Famine*, *Captivity*, ver. 2. *Baniſhment*, ver. 4. *unpitied Deſolation*, ver. 5. *redoubled Deſtruction, bereaving, fanning, ſpoiling*, &c. ver. 6, 7, 8, 9.

That

That Univerſal Devaſtation of the whole People, which came upon them in the *Babyloniſh* Captivity, is the Thing here intended; the Means of its Accompliſhment by particular Plagues and Judgments, in their ſeveral kinds (for the greater Dread and Terror) being at large enumerated: The *Faithfulneſs* of God alſo being made hereby to ſhine more clear, in the *Diſperſion* of that People; doing, not only for the main, what before he had threatned, but in partcular, executing the Judgments recorded *Luke* 26. 14, &c. *Deut.* 28. 15, &c. *Fulfilling hereby what he had deviſed, accompliſhing the word he had commanded in the days of old*, Lam. 2. 17.

That which hence I ſhall Obſerve, is only from the *variety* of theſe Particulars, which are held out as the Means of the intended Deſolation.

Obſ. 1.] *God's treaſures of Wrath againſt a ſinful People, have ſundry and various Iſſues, for the Accompliſhment of the appointed End.*

When God *walks contrary* to a People, it is not always in *one path*; *he hath ſeven ways to do it, and will do it ſeven times*, Levit. 26. 24. He ſtrikes not always with one Weapon, nor in one Place. As there is with him πολυποίκιλος χάρις, *manifold and various Grace*, 1 Pet. 4. 10. Love and Compaſſion making out it ſelf in choice variety ſuited to our manifold Indigencies; ſo there is ὀργὴ θησαυριζομένη, Rom. 2. 5. *ſtored, treaſured Wrath*, ſuiting it ſelf in its flowings out, to the *provocations* of ſtubborn Sinners.

The firſt *Emblem* of God's Wrath againſt Man, was a *flaming Sword turning it ſelf every way*, Gen. 3. 24. Not only in one or two, but in *all* their *paths*, he meeteth them with his *flaming Sword*.

As a wild beaſt in a net, Iſai. 51. 20. ſo are Sinners under inexorable Judgments; the more they ſtrive, the more they are enwrapt and entangled. They

ſhuffle themſelves from under one Calamity, and fall into another; *As if a man did flee from a lion, and a bear met him; or went into the houſe and leaned his hand upon the wall, and a ſerpent bit him*, Amos 5. 19. Oh, remove this one *Plague!* ſaith *Pharaoh*, Exod. 10. 17. If he can eſcape from under this Preſſure, he thinks he ſhall be free: but, *when he fled from the lion, ſtill the bear met him; and when he went into the houſe, the ſerpent bit him.*

And as the flaming Sword turns every way, ſo God can put it into every thing: To thoſe that cry, *Give me a King*, God can *give him in his Anger*; and from thoſe that cry, *Take him away*, he can *take him away in his Wrath*, Hoſ. 13. 10, 11.

Oh, that this might *ſeal up Inſtruction* to our own Souls! What *variety* of Calamities have we been exerciſed withal, for ſundry Years! What *Pharaoh*-like ſpirits have we had under them? Oh, that we were delivered *this once*, and then all were well! How do we ſpend all our Thoughts, to extricate our ſelves from our preſent Preſſures? If this Hedge, this Pit were paſſed, we ſhould have ſmooth Ground to walk on; not conſidering that God can fill our ſafeſt Paths with Snares and Serpents: *Give* us Peace; *Give* us Wealth; *Give* us, as we were, with our own, in Quietneſs. Poor Creatures! ſuppoſe all theſe Deſires were in Sincerity, and not, as with the moſt they are, fair Colours of foul and bloody Deſigns: Yet if Peace were, and Wealth were, and former Things were, and God were not, what would it avail you? Cannot he *poiſon* your Peace, and *canker* your Wealth? and when you were eſcaped out of the *field* from the *Lion and the Bear*, appoint a *Serpent to bite you, leaning upon the walls of your own houſe?* In vain do you ſeek to ſtop the Streams, while the Fountains are open; turn your ſelves whither you will,

will, bring your ſelves into what Condition you can, nothing but Peace and Reconciliation with God, of all theſe Judgments, can give you Reſt in the day of Viſitation. You ſee what variety of Plagues are in his hand: changing of Condition, will do no more to the avoiding them, than a Sick Man's turning himſelf from one ſide of the Bed to another; during his turning, he forgets his Pain, by ſtriving to move; being lay'd down again, he finds his Condition the ſame as before: This is the *firſt* thing, we are under various Judgments, from which, by our ſelves, there is no Deliverance.

2. The *ſecond* thing here expreſs'd, is the procuring Cauſe of theſe various Judgments, ſet down *ver.* 4.

—— *becauſe of Manaſſeh ſon of Hezekiah king of Judah, for that which he did in Jeruſalem.*

The Sins of *Manaſſeh* fill'd the *Ephah* of *Judah*'s Wickedneſs, and cauſed the *talent of lead* to be lay'd on the mouth thereof, *Zech.* 5. 7. Often-times, in the Relation of his Story, doth the *Holy Ghoſt* emphatically expreſs this, that, *for his ſin, Judah ſhould ſurely be deſtroyed*, 2 King. 21. 11. Yea, when they had a little reviving under *Joſiah*, and the bowels of the Lord began to work in Compaſſion towards them; yet as it were, remembring the Provocation of this *Manaſſeh*, he recalls his thoughts of Mercy, 2 *King.* 23. 26, 27. * The diſpoſing of Divine and Human Things, is often-times very oppoſite: God himſelf proceeds with them in a diverſe Diſpenſation. In the Spiritual Body, the *Members* offend, and the *Head* is puniſhed; *The iniquity of us all did meet on him*, Iſai. 53. In the Civil Politick Body, the *Head* offends, and the *Members* rue it; *Manaſſeh* ſins, and *Judah* muſt go Captive.

* *Eſt quædam æmulatio divinæ rei, & humanæ.* Tertul. Apol.

Three Things preſent themſelves for the Vindication of the *Equity* of God's righteous Judgments, in the recompenſing the Sins of the King upon the People.

1. The *Concurrence and Influence* of the Peoples Power into their Rule and Government: They that ſet him up, may juſtly be called to anſwer for his Miſcarriage. The Lord himſelf had before made the ſole bottom of that *Political Adminiſtration* to be their own Wills: *If thou wilt have a king, after the manner of the nations*, Deut. 17. 14. 1 Sam. 8. 7. though, for Particulars, Himſelf (according to his Supreme Sovereignty) placed in *many*, by peculiar Exemption; otherwiſe, his Providence was ſerved by their plenary Conſent, or by ſuch Diſpenſation of Things as you have related, 1 *Kings*. 16. 21, 22. *Then were the people of Iſrael divided into two parts: half of the people followed Tibni the ſon of Ginath, to make him king; and half followed Omri. But the people that followed Omri, prevailed againſt the people that followed Tibni: ſo Tibni died, and Omri reigned.* Now they who place Men in Authority to be *God's Vicegerents*, do undertake to God for their Deportment in that Authority, and therefore may juſtly bear the ſad Effects of their ſinful Miſcarriages.

2. Becauſe, for fear of *Manaſſeh*'s Cruelty, or to flatter him in his Tyranny for their own Advantage, the greateſt part of the People had *apoſtatized* from the Ways and Worſhip of *Hezekiah*, to comply with him in his Sin: As, at another time, *they willingly walked after the commandment*, Hoſ. 5. 11. And this is plainly expreſs'd, 2 *King*. 21. 9. *Manaſſeh ſeduced the people to do more evil than the nations.* When Kings turn Seducers, they ſeldom want great ſtore of Followers: Now, *if the blind lead the blind, both will*, and both juſtly may, *fall into the ditch.* When Kings command unrighteous Things, and People

ſuit

ſuit them with willing Compliance, none doubts but the Deſtruction of them both is juſt and righteous. See *verſe* 6. of this Chapter.

3. Becauſe the People, by Virtue of their retained Soveraignty, did not reſtrain him in his provoking Ways. So *Zuinglius*, Artic. 42, *Qui non vetat, cum poteſt, jubet:* When *Saul* would have put *Jonathan* to death, the People would not ſuffer him ſo to do, but delivered *Jonathan* that he died not, 1 *Sam.* 14. When *David* purpoſed the reducing of the Ark, his Speech to the People was; *If it pleaſe you, let us ſend abroad to our brethren every where, that they may aſſemble themſelves to us. And all the Congregation ſaid that they would do ſo, becauſe the thing was right in their eyes*, 2 Chron. 13. 2. So they bargain with *Reboboam* about their *Subjection*, upon Condition of a moderate *Rule*, 1 *Kings* 12. By vertue of which Power alſo, they delivered *Jeremiah* from the Prophets and Prieſts that would have put him to Death, *Jer.* 26. 16. And on this Ground might juſtly feed on the Fruit of their own neglected Duty. See *Bilſon* of *Obed. Part* 3. *pag.* 271.

Be it thus, or otherwiſe; by what Way ſoever the People had their *Intereſt* therein, certain it is, that for the Sins of *Manaſſeh*, one way or other made their own, they were deſtroyed: And therefore theſe things being written for our Example, it cannot but be of great Concernment to us, to know what were thoſe Sins which wrapt up the People of God in irrevocable Deſtruction. Now theſe the Holy Ghoſt fully manifeſteth in the Story of the Life and Reign of this *Manaſſeh*, and they may all be reduced unto two chief Heads.

1. Falſe Worſhip or Superſtition: *He built high places, made altars for* Baal, *and a grove, as did* Ahab, 2 Kings, 25. 2.

2. Cruelty. *He ſhed innocent blood very much, till he had filled Jeruſalem with blood, from one end of it to another*, ver. 16.

Whether this *Cruelty* be to be aſcribed to his *Tyranny* in Civil Affairs, and ſo the Blood ſhed, is called *innocent*, becauſe not of Malefactors; or to his *Perſecution*, in ſubordination to his *falſe Worſhip*, inſtituted as before, (as the Pope and his Adherents have devoured whole Nations *in ordine ad ſpiritualia*) is not apparent: But this is from hence and other Places, moſt evident; * That *Superſtition and Perſecution, Will-worſhip, and Tyranny, are inſeparable Concomitants.*

Nebuchadnezzar ſets up his great Image, and the next News you hear, *the Saints are in the Furnace*, Dan. 3. 20. You ſeldom ſee a Fabrick of *Humane-invented Worſhip*, but either the Foundation, or Top-ſtone, is laid in the Blood of God's People. *The wiſdom* (Religion, or way of Worſhip) *that is from above, is firſt pure, then peaceable, gentle, eaſy to be entreated, full of mercy and good fruits, without partiality, without hypocriſie*, Jam. 3. 17. when the other is *earthly, ſenſual, deviliſh, bringing along envying, ſtrife, contention, and every evil work*, ver. 16. Perſecution and Blood is the genuine product of all invented Worſhip. I might from hence name and purſue other *Obſervations*; but I ſhall only name one, and proceed.

Obſ.] *When falſe Worſhip, with Injuſtice by Cruelty, have poſſeſſed the Governors of a Nation, and wrapt in the Conſent of the greateſt part of the People, who have been acquainted with the Mind of God; that People and Nation, without unprecedented Mercy, is obnoxious to remedileſs Ruine.*

Thoſe two are the *Bell* and *Dragon*, that what by their Actings, what by their Deſervings, have ſwal-

* See a Diſcourſe about *Toleration*.

lowed

lowed that Ocean of Blood, which hath flowed from the Veins of Millions of Millions ſlain upon the face of the Earth. Give me the Number of *the Witneſſes of Jeſus*, whoſe Souls under the Altar cry for Revenge againſt their falſe-worſhipping Murtherers, *Rev.* 6. 9, 10. and the Tale of them, whoſe Lives have been ſacrificed to the inſatiable *Ambition* and *Tyranny* of Blood-thirſty Potentates, with the iſſues of God's juſt Vengeance on the Sons of Men, for compliance in theſe two things, and you will have gathered in the whole *Harveſt of Blood*, leaving but a few ſtraggling Gleanings upon other Occaſions. And, if theſe things have been found in *England*, and the preſent Adminiſtration with ſincere Humiliation do not run croſs, to *unravel this cloſe-woven Web* of Deſtruction, all thoughts of Recovery will quickly be too late. And thus far Sin and Providence drive on a Parallel.

3. The Inevitableneſs of the Deſolation threatned, and the Inexorableneſs of God in the Execution of it, *ver.* 1. is the third thing conſiderable: *Though Moſes and Samuel ſtood before me, yet my mind could not be toward this People.*

Should I inſiſt upon this, it would draw me out unto Scripture Evidences, of a Nation's *travelling in ſin*, beyond the Line of God's Patience, and ſo not to be exempted from Ruine: But inſtead thereof, I ſhall make it a part of my daily Supplications, that they may be to our *Enemies*, if *God*'s Enemies, and the interpretation of them to thoſe that hate us.

In brief, the Words contain an impoſſible *Suppoſition*, and yet a *Negation* of the Thing for whoſe ſake it is ſuppoſed. *Moſes* and *Samuel* were Men, who in the days of their Fleſh, offered up ſtrong Supplications, and averted many imminent Judgments from a ſinful People: As if the Lord ſhould ſay, All that I can do in ſuch a Caſe as this, I would grant

at the Interceſſion of *Moſes* and *Samuel*, or others interceding in their Spirit and Zeal: But now the ſtate of Things is come to that paſs, the time of Treaty being expired, the black Flag hung out, and the *decree having brought forth*, Zeph. 2. 2. that upon their utmoſt Intreaty, it cannot, it ſhall not be reverſed.

Obſ.] *There is a Time when Sin grows ripe for ruine: For three tranſgreſſions, and for four, the Lord will not turn away the iniquity of a people*, Amos 1. 9. When the *Sin of the Amorites* hath *filled* the Cup of Vengeance, they muſt drink it, *Gen.* 15. 16. *England*, under ſeveral Adminiſtrations of Civil Government, hath fallen *twice*, yea, *thrice*, into Nation-deſtroying Sins: Providence hath once more given it another Bottom; if you ſhould ſtumble (which the Lord avert) at the ſame Block of Impiety and Cruelty, there is not another ſifting to be made to reſerve any Grains from the Ground: I doubt not but our three Tranſgreſſions, and four, will end in total Deſolation; the Lord be your Guide, poor *England* lieth at Stake.

Obſ.] *The greateſt Difficulty that lieth in bringing of total Deſtruction upon a ſinful People, is in the interpoſition of* Moſes *and* Samuel: If *Moſes* would but have ſtood out of the Gap, and let the *Almighty* go, he had broken in upon the whole Hoſt of *Iſrael*, *Exod.* 32. 9, 10. And let it, by the way, be obſerved of the Spirit of *Samuel*, that when the People of God were moſt exorbitant, he crieth, *As for me, God forbid that I ſhould ſin againſt the Lord, in ceaſing to pray for you*, 1 Sam. 12. 23. Scarce anſwered by thoſe, who if their *Intereſt* be not *ſerved*, or at beſt, their *Reaſon ſatisfied*, will ſcarce yield a *Prayer* for, yea, pour out *Curſes* againſt their choiceſt Deliverers. The Lord lay it not to their charge: For us, ſeeing that *praying Deliverers*

ers are more prevalent than fighting Deliverers (it is, though *Moſes* and *Samuel*, not *Gideon* and *Sampſon*, ſtood before me) as ſome decay, let us gather ſtrength in the Lord, that *he may have never the more reſt* for their giving over, *until he eſtabliſh mount Zion a praiſe in the earth.*

4. Come we now to the Fourth thing in this Chapter; the *Prophet*'s State and Condition, with the frame and deportment of his Heart and Spirit under theſe Diſpenſations; and here we find him expreſſing two things of himſelf.

1. *What he found from others*, ver. 10.

2. *What he wreſtled withal in his own ſpirit*, ver. 15, 16, 17, 18.

1. What he found from others, he telleth you, it was *Curſing and Reproach*, &c. *I have neither lent on uſury, nor have men lent to me on uſury, yet every one of them doth curſe me*, ver. 10.

Now this return may be conſidered two ways;

1. *In it ſelf, Every one* (ſaith he) *of this people curſe me.*

2. *In reference to his Deportment: I have neither borrowed nor lent on uſury, yet they curſe me.*

From the Firſt, Obſerve:

Obſ.] *Inſtruments of God's greateſt Works and Glory, are often-times the chiefeſt Objects of a profeſſing Peoples Curſes and Revenges.* The return which God's Labourers meet withal in this Generation, is in the number of thoſe things whereof there is *none new under the Sun.* Men, that under God, deliver a Kingdom, may have the Kingdom's Curſes for their pains.

When *Moſes* had brought the People of *Iſrael* out of Bondage, by that wonderful and unparallel'd Deliverance, being forced to appear with the Lord, for the Deſtruction of *Corah* and his *Aſſociates*, who would have

have ſeduced the *Congregation* to its utter Ruine, he receives at length this reward of all his Travail, Labour and Pains; *All the congregation gather'd themſelves againſt him and Aaron, laying murder and ſedition to their charge, telling them they had killed the people of the Lord*, Num. 16. 41, 42. A goodly Reward for all their Travails. If God's Works do not ſuit with the *Luſts*, *Prejudices*, and *Intereſts* of Men, they will labour to give his Inſtruments the *Devil*'s Ways. Let not upright Hearts ſink, becauſe they meet with thankleſs Men, *Bona agere, & mala pati Chriſtianorum eſt.* A Man may have the *Bleſſing* of God, and the *Curſe* of a profeſſing People at the ſame time. *Behold, I and the children whom God hath given me, are for ſigns and for wonders in Iſrael*, Iſa. 8. 15. * *Cum ab hominibus damnamur, à Deo abſolvimur:* Man's *Condemnation* and God's *Abſolution*, do not ſeldom meet upon the ſame Perſons, for the ſame Things: If you labour to do the Work of the Lord, pray think it not ſtrange, if among Men, Curſes be your Reward, and Dereſtation your Wages.

2. *In reference to the Prophet's Deportment, he had neither lent, nor had any lent to him upon Uſury*; he was free from blame among them, had no dealings with them in thoſe things which are uſually attended with Reproaches, as he ſhews by an Inſtance in Uſury, a thing that a long time hath *heard very ill.*

Obſ.] *Men every way blameleſs, and to be embraced in their own Ways, are often-times abhorred and laden with Curſes, for following the Lord in his Ways. Bonus vir Cajus ſejus, ſed malus quia Chriſtianus*; What precious Men ſhould many be, would they let

* Tert. Apol.

go

go the Work of God in this Generation? No Advantage againſt them, but in the matter of their God, and that is enough to have them to the *Lions*, *Dan.* 6. 5. He that might be honoured for compaſſing the *Ends* ſuiting his own Worldly *Intereſt*, and will cheerfully undergo Diſhonour for going beyond to ſuit the Deſign of God, hath ſurely ſome *Impreſſion* upon his Spirit that is from Above.

2. You have the Prophet's Deportment, and the frame of his Spirit, during thoſe Tranſactions between the Lord and that ſinful People: And this he holds out in many pathetical Complaints; to be *fainting*, *decaying*, *perplexed*, *weary of his burden*, not knowing how to eaſe himſelf, as you may ſee at large, *ver.* 15, 16, 17, 18.

Obſ.] *In dark and difficult diſpenſations of Providence, God's choiceſt Servants are often-times ready to faint under the burthen of them.* How weary was *David*, when he cried out in ſuch a condition, *O that I had wings like a dove, for then would I flie away and be at reſt*, Pſal. 55. 6. Long had he waited for a deſired *iſſue* of his perplexed State, and had perhaps often-times been fruſtrated of his *hope* of drawing to a period of his Miſeries; and now finding one *diſappointment* to follow on the neck of another, he is weary, and cries, What, nothing but this Trouble and Confuſion ſtill? *Oh that I had Wings like a Dove*; a Ship to ſail to a foreign Nation (or the like) there to be at peace. In the like Strait another time, ſee what a miſerable Concluſion he draws, of all his being Exerciſed under the Hand of God, *Pſal.* 73. 13. *Verily I have cleanſed my heart in VAIN, and waſhed my hands in innocency.* And again, *Pſal.* 116. 11. he ſaith, in the Perturbation of his Mind, *All men are liars*: That all the Promiſes, all the Encouragements, which

which in his way he had received from God, ſhould fail of their Accompliſhment.

It is not with *them*, as it was with that *wicked King* of *Iſrael*, who being diſappointed of Peace and Deliverance in his own time, cries out, *This evil is of the Lord, why ſhould I wait upon him any longer?* 2 Kings, 16. 33. The *ſeaſon* of Deliverance ſuited not his *expectation*; therefore he quite throweth off the Lord, and his Protection: Not unlike many among our ſelves, whoſe Deſires and Expectations being not ſatisfied in the *cloſing* of our Diſtractions, according to the way which themſelves had framed for the Lord to walk in, are ready to caſt off his *Cauſe*, his Protection, to comply with the Enemies of his Name; *Si Deus homini non placuerit, Deus non erit:* But it may be obſerved, that Deliverance came not to that People, until *Jehoram* was weary of waiting, and then inſtantly God gives it in: When God tireth the *Patience* of corrupted Men, he will ſpeak *Peace* to them that wait for him.

Thus is it not with the Saints of God, only being *perplexed* in their Spirits, *dark* in their Apprehenſions, and *fainting* in their Strength; they brake out oft times into paſſionate Complaints (as *Jeremy* for a Cottage in the Wilderneſs,) but yet for the main holding firm to the Lord: And the Reaſons of this quailing, are;

1. *The weakneſs of Faith, when the methods of God's Proceedings are unfathomable to our Apprehenſions:* While Men ſee the Paths wherein the Lord walketh, they can follow him through ſome Difficulties; but when that is hid from them, though Providence ſo ſhut up all other Ways, that it is impoſſible God ſhould be in them, yet if they cannot diſcern (*ſo proud are they*) how he goeth in that wherein he is, they

are

are ready to faint and give over. God is pleaſed ſometime to make Darkneſs his Pavillion and his ſecret Place; *A fire devours before him, and it is very tempeſtuous round about him*, Pſal. 50. 3. When once God is attended with Fire, Darkneſs, and Tempeſt, becauſe we cannot ſo eaſily ſee him, we are ready to leave him. Now this the Lord uſually doth in execution of his Judgments: *Thy righteouſneſs is like the great mountains; thy judgments are a great deep*, Pſal. 36. 6. His *Righteouſneſs*, his Kindneſs is like a great *Mountain*, that is eaſy to be ſeen; a Man cannot overloook it, unleſs he wilfully ſhut his Eyes; *But his Judgments are like the great Deep*: Who can look into the bottom of the Sea, or know what is done in the depths thereof? God's Works in their *accompliſhment*, are oftentimes ſo unſuited to the Reaſons and Apprehenſions of Men, that very many who have been ſtrong in Deſires, and great in Expectation of them, upon their bringing forth to light, have quite rejected and oppoſed them as none of his, becauſe diſtant from what they had framed to themſelves. It is evident from the Goſpel, that the People of the *Jews* were full of expectation and longing, for the great Work of the coming of the *Meſſias*, juſt at the ſeaſon wherein he came; yet being come, becauſe not *accommodated* to their *pre-imaginations*, they rejected him, *as having neither form nor comlineſs in him to be deſired*, Iſa. 53. 2. And the Prophet *Amos* telleth many, *who deſired the day of the Lord, that that day ſhould be darkneſs to them, and not light*, Amos 5. 18, 20. So in every Generation, many Deſirers of the Accompliſhment of God's Work, are ſhaken off from any ſhare therein, by finding it unſuited to their Reaſons and Expectations.

Now when the Lord is pleaſed thus to *walk in Darkneſs*, many being not able to *trace* him in his Diſpen-

Diſpenſations, are ready to lie down and ſink under the burden: *David* ſeems to profeſs, that he had nothing, at ſuch a time, to uphold him but this, that God muſt be there, or no where: *I had ſaid* (ſaith he) *that it was in vain to walk as I do, but that I ſhould have condemned the generation of thy children*, Pſal. 73. 15. And truly, God never leaves us without ſo much *Light*, but that we may ſee clearly *where he is not*; and ſo by recounting Particulars, we may be rolled *where he is*, tho' his goings there be not ſo clear. Ask if God be in the Counſels of Men who ſeek themſelves, and in the Ways of thoſe who make it their deſign to ruine the Generation of the Juſt. If you find him there, ſeek no further; if not, let that give you *light* to diſcern *where he makes his abode, that you turn not aſide to the flocks of others.*

2. A reducing the Works of Providence to inbred Rules of our own. But this I cannot purſue.

Uſe.] *Be tender toward Fainters in difficult Seaſons*; if they *leave waiting on the Lord, becauſe the Evil is of him*; if they *caſt in their Lot with the portion of the ungodly*, they will, in the End, periſh *in their Gainſaying:* But as for *ſuch*, as what for want of *Light*, what for want of *Faith*, ſit down and ſigh in Darkneſs, be not too haſty in laying further *Burdens* on them. When firſt the *Confederacy* was entred into by the *Proteſtant* Princes in *Germany*, againſt *Charles* the Fifth, *Luther* himſelf, for a ſeaſon, was bewildred, and knew not what to do, until being inſtructed in the Fundamental Laws of the Empire, he ſate down fully in that Undertaking, though the Lord gave it not the deſired Iſſue; *Sleid. Com. Lib.* 8. Our Saviour Chriſt asks, *If when he comes, he ſhall find Faith on the Earth?* Luke 18. 8. It is his coming with the *Spirit of Judgment and Burning*, a day of Trial and Viſitation, he there ſpeaks of. Now what Faith ſhall he

he want, which will not be found in that Day? Not the Faith of *adherence* to himſelf for ſpiritual Life and Juſtification, but of *actual* cloſing with him in the things he then doth; that ſhall be rare, many ſhall be ſtaggered, and faint in that Day.

And thus, by the ſeveral Heads of this Chapter, have I led you through the very State and Condition of this Nation at this Time.

Firſt, *Variety of Judgments* are threatned to us, and incumbent on us, as in the firſt Part. Secondly, Of theſe, *Falſe-worſhip*, *Superſtition*, *Tyranny*, *and Cruelty*, lie in the bottom, as their procuring Cauſes; which is the ſecond. Thirdly, Theſe, *if renewed under your hand*, will certainly bring inevitable Ruine upon the whole Nation; which is the third. Fourthly, *All which make many precious Hearts*, *what for want of Light*, *what for want of Faith*, *to fail*, *and cry out* for the Wings of a Dove; which is the fourth. I come in the Fifth place, to God's Direction to you for the Future, in this State and Condition; which being ſpread in divers Verſes, as the Lord gives it to the Prophet, I ſhall meddle with no more of it than is contained in the words which, at our entrance, I read unto you.

Let them return, &c.

In the Words obſerve four things;

1. God's *Direction* to the Prophet, and in him, to all that do his Work in ſuch a ſeaſon as this deſcribed: *Let them return to thee*, *return not thou to them.*

2. Their Aſſiſtance and Supportment in purſuance of that Direction: *I will make thee*, *to this people*, *a braſen fenced wall.*

3. The Oppoſition, with its Succeſs and Iſſue, which in that way, they ſhould meet withal: *They ſhall fight againſt thee*, *and ſhall not prevail.*

4. Their

4. Their Conſolation and Succeſs from the Preſence of the Lord: *For I am with thee to deliver thee*, &c.

1. There is God's Direction.

Many Difficulties in this troubleſome ſeaſon, was the *Prophet* intricated withal: The *People* would not be *prevailed* with to come up to the Mind of God; they continuing in their *ſtubbornneſs*, the Lord would not be *prevailed* with to avert the threatned Deſolation: What now ſhall he do? To ſtand out againſt the *bulk of the People*, ſuits not his Earthly Intereſt; to couple with them, anſwers not the diſcharge of his Office; to wait upon them any longer, is fruitleſs; to give up himſelf to their ways, comfortleſs. Hence his Complaints, hence his Moanings. Better lie down and ſink under the Burden, than always to ſwim againſt the Stream of an unreformable Multitude. In this Strait, the Lord comes in with his Direction, *Let them return unto thee*, &c. Keep thy Station, perform thy Duty, comply not with the *Children of Backſliding*; but whatever be the *iſſue*, if there be any *cloſing* wrought, let it be by working them off from their ways of Folly. *All Condeſcention* on thy part, where the Work of God is to be done, is in oppoſition to him: If they *return*, embrace them freely; if not, do thy *Duty conſtantly*.

That which is ſpoken immediately to the Prophet, I ſhall hold out to All, acting in the Name and Authority of God, in this general Propoſition.

Obſ.] *Plauſible Compilances of Men in Authority, with thoſe againſt whom they are employed, are treacherous Contrivances againſt the God of Heaven, by whom they are employed.*

If God be ſo provoked that he curſeth him *who doth his Work negligently*, what is he by them that do it treacherouſly? When he gives a *Sword* into the Hands of Men, and they thruſt it into his own *Bowels*,

els, his Glory and Honour, thoſe things ſo dear to him? He that is intruſted with it, and dares not do *Juſtice* on every one that dares do *Injuſtice*, is afraid of the Creature, but makes very bold with the Creator.

Prov. 25. 2. *It is the glory of God to conceal a thing, but it is the glory of a king to find out a matter.* That which God aimeth to be *glorious* in, to manifeſt his *Attributes* by, is *the concealing and covering our Iniquities* in Chriſt; but if the *Magiſtrate* will have Glory, if he will not bring upon himſelf *Diſhonour* by diſhonouring of God, he is to ſearch and find out the *Tranſgreſſions*, with whoſe Cognizance he is entruſted, and to give unto them condign Retribution. If the Lord Curſe them *who come not forth to his help againſt the mighty*, Judg. 5. 23. What is their due, who being called forth by him, do yet *help the mighty againſt him?* For a Man to take part with the *Kingdom's Enemies*, is no ſmall Crime; but for a *Commiſſion-Officer* to run from them by whom he is *Commiſſioned*, to take part with the Adverſary, is Death, without Mercy: Yet, have not ſome, in our days, arriv'd at that ſtupendous *Impudence*, that when as private Perſons, they have declaimed againſt the *Enemies* of the Nation, and by that means got themſelves into *Authority*, they have made uſe of that *Authority* to comply with, and uphold thoſe, by an *Oppoſition* to whom, they got into their Authority: Which is no leſs than an *Atheiſtical* attempt to Perſonate the Almighty, unto ſuch Iniquities, as, without his Appearance, they dare not own. But, *he that juſtifieth the wicked, and condemneth the juſt, are both an abomination to the Lord*, Prov. 17. 15. and not only to the Lord, but to Good Men alſo. *He that ſaith to the wicked, thou art righteous, him ſhall the people curſe, nations ſhall abhor him*, Prov. 24. 24.

I ſpeak only as to the General, (for me, let all Particulars find Mercy) with *a ſad Remembrance* of the late workings of Things amongſt us, with thoſe vile ſordid *Compliances* which grew upon the Spirits of *Magiſtrates* and *Miniſters*, with thoſe, whoſe Garments were dyed with the Blood of God's Saints and precious Ones, (as formerly they were called, for now theſe Names are become Terms of Reproach;) and would this *Complying* went alone; but Pretences and Accuſations, muſt be found out againſt ſuch as fellow with them, when they they begin to call *Darkneſs*, *Light*; they will, e're long, call *Light*, *Darkneſs*: By which means, our Eyes have ſeen Men, of their own accord, laying down the *Weapons* wherewith at firſt they fought againſt Oppoſers, and taking up *them* which were uſed againſt themſelves, as hath hapned, more than once, to *Pen-men*, both in our own, and our Neighbour Nation. Now this revolting from Principles of Religion and Righteouſneſs, to a complyance with any ſinful Way or Perſon, is a Treacherous Oppoſition to the God of Heaven; for,

1. It cannot be done, but by preferring the *creature* before the *Creator*, eſpecially in thoſe things which are the proximate Cauſes of Deviation.

Two principal Cauſes I have obſerved, of this crooked Walking.

1. Fear.

2. That Deſire of periſhing Things, which hath a mixture of *Covetouſneſs* and *Ambition*. The firſt maketh Men *wary* what they do againſt Men; the other maketh them *weary* of doing any thing for God, as whereby their ſordid Ends are not like to be accompliſhed.

1. Fear. When once Magiſtrates begin to liſten after *quid ſequitur's*, and ſo to withdraw from *doing Good*,

Good, for *Fear* of ſuffering *Evil*, paths of Wickedneſs are quickly returned unto, and the Authority of God deſpiſed. *Let this man go, and take heed of Ceſar*, John 19. 12. did more prevail on *Pilat*'s treacherous Heart, than all the other Clamours of the *Jews*; yea, was not the whole *Sanhedrim* ſwayed to deſperate Villany, *for fear the Romans ſhould come and take away their kingdom?* John 11. 48. When Men begin once to diſtruſt that God will leave them in the Bryers, to wreſtle it out themſelves, (for Unbelief lieth at the bottom of carnal Fear) they quickly turn themſelves to *Contrivances* of their own, for their own *Safety*, their own *Proſperity*; which commonly is, by *obliging* thoſe unto them by *Compliances*, in an Oppoſition to whom, they might *oblige* the Almighty to their Aſſiſtance: Surely they conclude, he wants either *Truth* or *Power*, to ſupport them in his Employment.

If a *Prince* ſhould ſend an Ambaſſador to a *Foreign* State, to treat about Peace, or to denounce War, who, when he comes there, diſtruſting his Maſter's *Power*, to make good his Undertaking, ſhould *comply*, and winde up his *Intereſt* with them to whom he was ſent, ſuffering his Soveraign's Errand to fall to the Ground, would he not be eſteem'd as errant a Traytor as ever lived? And yet, though this be *clipt Coin* among Men, it is put upon the Lord every day as current.

From this Principle of carnal Fear and Unbelief, *trembling for a man that ſhall die, and the ſon of man that ſhall be as graſs, forgetting the Lord our maker*, Iſa. 51. 12. are all thoſe *prudential Follies*, which exerciſe the Minds of moſt Men in Authority, making them, eſpecially in times of Difficulties, to regulate and ſquare all their Proceedings, by what ſuits their own Safety and particular Intereſts, Counſelling, Adviſing, Working for themſelves, quite forgetting

by whom they are entruſted, and whoſe Buſineſs they ſhould do.

2. A Deſire of Periſhing Things, tempered with Covetouſneſs and Ambition: Hence was the ſparing of the fat Cattle, and of *Agag*, by *Saul*, 1 Sam. 15. When thoſe two *Qualifications* cloſe on any, they are diametrically oppoſed to that Frame which, of God, is required in them, *viz. That they ſhould be Men fearing God, and hating Covetouſneſs.* The *firſt* will go far, being only a Contrivance for Safety; but if this *latter* take hold of any, being a Conſultation to *Exalt* themſelves, it quickly carrieth them beyond all Bounds whatſoever. The Lord grant, that hereafter there may be no ſuch Complaints in this *Nation*, or may be Cauſeleſs, as have been heretofore, *viz.* That we have poured out our *Prayers*, jeoparded our *Lives*, waſted our *Eſtates*, ſpent our *Blood*, to ſerve the *Luſts*, and compaſs the Deſigns of ambitious ungodly Men.

The many ways whereby theſe things intrench upon the ſpirits of Men, to byaſs them from the Paths of the Lord, I ſhall not inſiſt upon; it is enough that I have touched upon the obvious Cauſes of Deviation, and manifeſted them to be Treacheries againſt the God of all Authority.

Uſe.] Be exhorted to beware of *Relapſes*, with all their Cauſes and Inducements, and to be conſtant to the way of *Righteouſneſs:* And this I ſhall hold out unto you in two Particulars.

1. Labour to Recover others, even all that were ever diſtinguiſhed and called by the Name of the Lord, from their late fearful *Returning* to ſinful *Compliances* with the Enemies of God and the Nation: I ſpeak not of Men's *Perſons*, but of their *Ways*: For three Years this People have been eminently *ſick* of the folly of *Backſliding*, and without ſome *ſpecial Cordial*, are like to periſh in it, as far as I know.

Look

Look upon the *State* of this People, as they were differenced ſeven Years ago, ſo for ſome continuance, and as they are now, and you ſhall find in how many things we have *returned* to others, and not one Inſtance to be given of their return to us: That this may be clear, take ſome Particulars.

1. In *Words and expreſſions*; thoſe are *index animi*: Turn them over, and you may find what is in the whole Heart. *Out of the abundance of the heart the mouth ſpeaketh.* Now is not that *Language*, are not thoſe very *Expreſſions*, which filled the Mouths of the common Adverſaries only, grown alſo terms of *Reproach* upon the Tongues of Men that ſuffered ſometimes under them, and counted it their Honour ſo to do? Hence that common *Exprobation*; A Parliament of *Saints*, An Army of *Saints*, and ſuch-like Deriſions of God's ways, now plentiful with them, *who ſate ſomtimes, and took ſweet counſel with us:* Ah! had it not been more for the *Honour* of God, that we had kept our Station, until others had come to us, ſo to have exalted the Name and Profeſſion of the *Goſpel*, than that we ſhould ſo return to them, as to joyn with them in making the Paths of Chriſt a Reproach? *Had it not been better for us, with Judah, to continue ruling with God, and to be faithful with the ſaints*, Hoſ. 11. 12. *than to ſtand in the congregation of the mockers, and to ſit in the ſeat of the ſcornful?* What ſhall we ſay, when the Saints of God *are as ſigns and wonders to be ſpoken againſt in Iſrael?* Iſa. 8. 18. O that Men would remember how they have *left* their firſt *Station*, when themſelves uſe thoſe *Reproaches* unto others, which for the ſame Cauſe themſelves formerly bare with Comfort! It is bitterneſs to conſider, how the Goſpel is ſcandalized by this woful *Return* of Miniſters and People, by caſting *Scriptural Expreſſions* by way of ſcorn, on thoſe, with whom they were

ſometimes, in the like kind, Companions of Contempt. Surely, in this we are *Returned* to them, and not they to us.

2. In Actions: And thoſe,

1. Of *Religion*; not only in *Opinion*, but *Practice* alſo, are we here under a vile *Return:* We are become the *Lyons*, and the very ſame Thoughts entertained by us againſt others, as were exerciſed towards our ſelves. Are not others as unworthy to live upon their Native Soil, in our *Judgments*, as we our ſelves in the *Judgments* of them formerly over us? Are not *Groans* for *Liberty*, by the warmth of Favour, in a few Years, hatched into *Attempts* for *Tyranny?* And for *Practice*; what hold hath former Superſtition, in obſerving *Days* and *Times*, laid upon *many of the People* again! witneſs the late ſolemn Superſtition, and many things of the like Nature.

2. For *Civil things*; The cloſing of ſo many, formerly otherwiſe engaged with the adverſe Party in the late *Rebellion*, with the luke-warm Deporment of others at the ſame time, is a ſufficient demonſtration of it. And may not the Lord juſtly complain of all this, *What iniquity have you ſeen in me, or my ways, that you are gone far from me, and walked after vanity, and are become vain?* Jer. 2. 4. *Why have you changed your glory for that which doth not profit?* ver. 11. *Have I been a dry heath, or a barren wilderneſs to you?* Oh that Men ſhould find no more ſweetneſs in following the *Lamb* under wonderful Protections, but that they ſhould thus turn aſide into every Wilderneſs! What *Indignity* is this to the Ways of God? I could give you many *Reaſons* of it, but I have done what I intended; a little hinted, that we are a *Returning People*, that ſo you might be exhorted to help for a Recovery: And how ſhall that be?

2. By

2. By your own *keeping cloſe* to the Paths of Righteouſneſs; if you *Return* not, others will look about again: This Breach, this Evil is of you, within your own Walls was the Fountain of our *Backſliding*. Would you be the *Repairers of Breaches*, the *Reſtorers of Paths* for Men to walk in, do theſe two things.

1. *Turn* not to the Ways of ſuch as the Lord hath blaſted under your Eyes, and theſe may be referred to three Heads.

1. *Oppreſſion.*
2. *Self-ſeeking.*
3. *Contrivances for Perſecution.*

1. *Oppreſſion:* How deteſtable a Crime it is in the Eyes of the Almighty; what Effects it hath upon Men, *making wiſe men mad*, Eccl. 7. 7. How frequently it cloſeth in the calamitous Ruine of the Oppreſſors themſelves, are things known to all. Whether it hath not been exerciſed in this Nation, both in *General*, by unneceſſary Impoſitions; and in *Particular*, by unwarrantable Preſſures, let the mournful *Cries* of all ſorts of People teſtify. Should you now *Return* to ſuch Ways as theſe, would not the Anger of the Lord ſmoak againſt you? Make it, I beſeech you, your *Deſign* to relieve the Whole, by all Means poſſible, and and to relieve Particulars, yea, even of the *adverſe Party*, where too much over-borne. Oh let it be conſidered *by you*, that it may not be conſidered *upon you:* I know the Things you are neceſſitated to, are not to be ſupported by the Air. It is only what is *unneceſſary* as to you, or *inſupportable* as to Oaths, that requires your ſpeedy Reforming; that ſo it may be ſaid of you as of *Nehemiah*, chap. 5. 14, 15. And for Particulars, (pray pardon my Folly and Boldneſs) I heartily deſire a Committee of your Honourable Houſe might ſit once a Week, to relieve poor Men

that have been Oppreſſed by Men ſometimes enjoying Parliamentary Authority.

2. *Self-ſeeking:* When Men can be content to lay a *Nation low*, that they may *ſet up* themſelves upon the Heaps and Ruines thereof. Have not ſome ſought to Advance themſelves under that Power, which, with the Lives and Blood of the People, they have oppoſed? Seeming to be *troubled* at former things, not becauſe they were *done*, but becauſe they were not *done by them?* But *innocent Blood* will be found a tottering Foundation for Men to build their Honours, Greatneſs, and Preferments upon. O *Return* not in this unto any. If Men *ſerve themſelves* of the Nation, they muſt expect that the Nation will *ſerve it ſelf* upon them. The beſt Security you can poſſibly have that the *People* will perform their Duty in Obedience, is the Witneſs of your own Conſciences, that you have diſcharged *your Duty* towards them, in ſeeking *their Good, by your own Trouble*, and not *your own Advantages* in their Trouble. I doubt not, but that in this, your Practice makes the Admonition a Commendation, otherwiſe the Word ſpoken, will certainly Witneſs againſt you.

3. *Contrivances for Perſecution.* How were the Hearts of all Men hardened, like the neather Mill-ſtone, and their Thoughts did grind Blood and Revenge againſt their Brethren! What Colours, what Pretences had Men invented, to prepare a way for the *rolling of their Garments in the Tears*, yea, the Blood of Chriſtians! The Lord ſo keep your Spirits from a compliance herein, that withal the Bow be not too much bent on the other ſide, which is not impoſſible.

Be there a Backſliding upon your Spirit to theſe, or ſuch-like things as theſe, the Lord will walk contrary to you; and *were you as the Signet upon his Hand*, he will pluck you off.

2. Re-

2. *Return not to the open Enemies of our Peace.* I could here enlarge my ſelf, to ſupport your Spirits in the Work I mentioned, *John* 29. 14, 15. but I muſt on to the following Parts of my Text, and paſs from the *Direction* given, to the *Supportment* and Aſſiſtance promiſed; *I will make thee unto this people a braſen and a fenced wall.*

An implied *Objection*, which the Prophet might put in, upon his Charge to keep ſo cloſe to the Rule of Righteouſneſs, is here remov'd. If I muſt thus abide by it, to execute whatſoever the Lord calls me out unto, not ſhrinking nor ſtaggering at the greateſt Undertakings, what will become of me in the Iſſue? will it not be deſtructive to ſtand out againſt a a confirmed People? No, ſaith the Lord, it ſhall not be: *I will make thee*, &c.

Obſ.] *God will certainly give in prevailing Strength, and unconquerable Defence, unto Perſons conſtantly diſcharging the Duties of Righteouſneſs, eſpecially when undertaken in times of Difficulty and Oppoſition. I will make thee*, &c. The like Engagement to this, you have made to *Ezekiel*, chap. 3. 8, 9. Neither was it ſo to the *Prophets* alone, but to *Magiſtrates* alſo. When *Joſhua* undertook the Regency of *Iſrael* in a difficult time, God takes off his *Fear* and *Diffidence*, with this very Encouragement, *Joſh.* 1. 5. He ſaith, He will make them a *Wall*, the beſt Defence againſt Oppoſition; and that not a weak *tottering Wall*, that might eaſily be caſt down, but a *braſen Wall*, that muſt needs be impregnable: What Engines can poſſibly prevail againſt a Wall of *Braſs?* And to make it more ſecure, this *braſen Wall* ſhall be *fenced* with all manner of Fortifications, and Ammunition; ſo that the veryeſt Coward in the World, being behind ſuch a *Wall*, may, without Dread or Terror, apply himſelf to that which he findeth to do. God will ſo ſecure

the

the Inſtruments of his Glory againſt a *Backſliding People*, in holding up the ways of his Truth and Righteouſneſs, that all *Attempts* againſt them ſhall be vain, and the moſt timorous Spirit may be ſecure, provided he go not out of the Lord's Way; for if they be found beyond the *Line*, the *braſen Wall*, they may eaſily be Surprized. And indeed, who but a *Fool* would run from the ſhelter of a *braſen Wall*, to hide himſelf in a *little Stubble*? And yet ſo do all who run to their own Wiſdom, from the moſt hazardous Engagement that any of the Ways of God can poſſibly lead them unto. It is a ſure Word, and for ever to be reſted upon, which the Lord gives in to *Aſa*, 2 *Chron.* 15. 2. *The Lord is with you, while ye be with him.* An *unbiaſſed Magiſtracy* ſhall never want God's continued Preſence: Very *Jeroboam* himſelf receives a Promiſe, upon Condition of cloſe walking with God in righteous Adminiſtrations, of having *an houſe built him like the houſe of David*, 1 Kings 11. 38. What a Wall was God to *Moſes* in that great Unndertaking, of being inſtrumental for the delivery of *Iſrael* from a Bondage and Slavery of four hundred Years continuance? *Pharaoh* was againſt him, whom he had deprived of his *Soveraignty* and Dominion over the People: And what a Provocation the *depriving of Soveraignty* is unto Potentates, needs no demonſtration: To the *corruption* of Nature, which inclines to *Heights* and Exaltations, in imitation of the Fountain whence it flows; they have alſo the *corruption* of State and Condition, which hath always enclined to Abſoluteneſs and Tyranny: All *Ægypt* was againſt him, as being by him viſibly Deſtroyed, Waſted, Spoiled, Robbed; and at length ſmitten in *the Apple of the Eye*, by the loſs of their Firſt-born; and, if this be not enough, that the *King* and People whom he oppoſed, were his Enemies; the very People, for whoſe ſakes he ſet himſelf to oppoſe the

the others, they alſo riſe up againſt him, yea, ſeek to deſtroy him; one time they *appeal to God for Juſtice againſt him*, Exod. 5. 21. *The Lord look upon you and judge.* They appeal to the righteous God to Witneſs, that he had not fulfilled what he promiſed them, to wit, Liberty, Safety, and freedom from Oppreſſion, but that rather by his means their Burdens were encreaſed: And in this they were ſo confident (like ſome amongſt us) that they appeal unto God for the Equity of their Complaints. Afterwards, being reduced to a *Strait*, ſuch as they could not ſee how poſſibly they ſhould be *extricated from*, without utter *Ruine* (like our preſent Condition, in the apprehenſion of ſome) they cry out upon him, for the whole deſign of bringing them into the Wilderneſs, and affirm poſitively, that though they had periſhed in their former Slavery, it had been better for them, than to have followed him in this new and dangerous Engagement, *Ex.* 14. 11,12, 13. That * *Generation* being (as *Calvin* obſerves) ſo inured to *Bondage*, that they were altogether unfit to bear with the *workings* and pangs of their approaching Liberty. Afterwards, do they want Drink? *Moſes* is the Cauſe: Did they want Meat? this *Moſes* would ſtarve them, *Exod.* 15. 24. & 16. 7. He could not let them alone by the Fleſh-pots of *Ægypt*; for this they are ready to Stone him, *Exod.* 17. 3. At this day, have we too much *Rain*, or too ſhort a *Harveſt*, it is laid on the Shoulders of the preſent Government: It was no otherwiſe of Old. At length this People came to that height, as being frightned by the Oppoſition they heard of, and framed to themſelves in that Place whither *Moſes* would carry them, that they preſently

* Calv. in Num. *cap.* 4.

enter

enter into a *Conſpiracy* and *Revolt*, conſulting to caſt off his Government, and chooſe new Commanders, and with a violent Hand to return to their former Condition, *Num.* 14. 4. an *attempt* as frequent as fruitleſs among our ſelves. When this would not do, at length, upon the occaſion of taking off *Corah* and and his Company, they aſſemble themſelves together, and lay (not Impriſonment, but) *murder* to his charge, and *that of the people of the Lord*, Num. 16. 41. Now, what was the iſſue of all thoſe Oppoſitions? What Effect had they? How did the Power of *Pharaoh*, the Revenge of *Ægypt*, the Backſliding of *Iſrael* prevail? Why God made this one *Moſes* a *fenced braſen Wall* to them All, he was never in the leaſt meaſure prevailed againſt; ſo long as he was with God, God was with him, no matter who was againſt him.

One thing only would I commend to your Conſiderations, *viz.* that this *Moſes*, thus Preſerved, thus Delivered, thus Protected, falling into *one* Deviation in *one* thing, from cloſe following the Lord, was taken off from enjoying the *cloſure* and fruit of all his Labour, *Numb.* 20. 12. Otherwiſe he followed the Lord in a *difficult Seaſon*, and did not want *unconquerable ſupportment:* Take heed of the ſmalleſt turning aſide from God: Oh, loſe not the fruit of all your Labour, for *ſelf*, for a *luſt*, or any thing that may turn you aſide.

Now, the Lord will do this,

1. Becauſe of his own *Engagement.*
2. For our *Encouragement.*

1. Becauſe of his own *Engagement*, and that is twofold,

1. Of *Truth and Fidelity.*
2. Of *Honour and Glory.*

1. His Truth and Veracity is engaged in it. *Thoſe that honour him, he will honour*, 1 Sam. 2. 30. If Men honour him with *Obedience*, he will honour them with

with *Preſervation: He will be with them, while they are with him*, 2 Chron. 15. 2. While they are with him *in conſtancy of Duty*, he will be with them, to keep them in Safety; *He will never leave them, nor forſake them*, Joſh. 1. 5. *No weapon that is framed againſt them ſhall proſper*, Iſa. 54. 17. Now God is never *as the waters that fail* to any that upon his Engagements wait for him; he will not ſhame the Faces of them that put their Truſt in him. Why ſhould *our unbelieving Spirits charge that upon the God of Truth, which we dare not impute to a Man that is a Worm, a Lyar?* Will a Man fail in his Engagement unto him, who upon that Engagement undertakes a difficult Employment for his ſake? The Truth is, it is either want of Sincerity in our working, or want of Faith in dependance, that makes us at any time come ſhort of the utmoſt tittle that is in any of the Lord's Engagements.

1. We want *Sincerity*, and do the Lord's Work, but with our own *Aims* and *Ends*, like *Jehu*; no wonder if we be left to our ſelves for our Wages and Defence.

2. We want *Faith* alſo in the Lord's Work, turn to our own Counſels for ſuportment; no marvel if we come ſhort of Aſſiſtance; *If we will not believe, we ſhall not be eſtabliſhed.*

Look to *Sincerity* in working, and *Faith* in dependance, God's Truth and Fidelity will carry him out to give you unconquerable Supportment: Deflexion from theſe will be your Deſtruction. You that are working on a new *Bottom*, work alſo on new *Principles*; put not *new Wine* into *old Bottles*, new Deſigns into old Hearts.

Secondly, He is engaged in point of *Honour*; if they miſcarry in his way, *What will he do for his great Name?* Yea, ſo tender is the Lord herein of his Glory,

Glory, that when he hath been exceedingly provoked to remove Men out of his Preſence, yet becauſe they have been called by his *Name*, and have viſibly held forth a following after *him*, he would not ſuffer them to be trodden down, leſt the Enemy ſhould exalt themſelves and ſay, *Where is now their God?* They ſhall not take from him the *honour* of former Deliverances and Protections: In ſuch a Nation as this, if the Lord now, upon manifold Provocations, ſhould give up *Parliament*, *People*, *Army*, to Calamity and Ruine, would not the *Glory* of former Counſels, Succeſſes, Deliverances, be utterly loſt? would not Men ſay, it was not the Lord, *but Chance that happened to them?*

2. For our *Encouragement*, the ways of God are often-times attended with ſo many *Difficulties*, ſo much Oppoſition, they muſt be embraced meerly becauſe His; no other *Motive* in the World can ſuit them to us; I mean, for ſuch as keep them immixed from their own carnal and corrupt Intereſts: Now becauſe the Lord will not take off the *hardſhip* and difficulty of them, leſt he ſhould not have the *Honour* of carrying on his Work againſt tumultuating Oppoſition, he ſecures poor Weaklings of comfortable *Aſſiſtance*, and anſwerable *Succeſs*, leſt his Work ſhould be wholly neglected. It is true, the Lord, as our Soveraign Maſter, may juſtly require a cloſe labouring in all his Ways, without the leaſt ſweetning Endearments put upon them, only as they are his whoſe we are, who hath a *Dominion* over us; But yet as a *tender Father*, in which Relation he delights to exerciſe his Will towards his own in Chriſt, *He pitieth our Infirmities, knowing that we are but Duſt:* And therefore to invite us into the *Dark*, into ways labourſome and toilſome to Fleſh and Blood, he gives us in this Secu-

Security, that we ſhall be as *a fenced braſen Wall* to the oppoſing Sons of Men.

Uſe 1.] To diſcover the *Vanity* and *Folly* of all Oppoſition, to Men called forth of God to do his Work, and walking in his Ways: Would you not think him *Mad*, that ſhould ſtrike with his Fiſt, and run with his Head againſt a *fenced braſen Wall*, to caſt it down? Is he like to have any ſucceſs but the *battering* of his Fleſh, and the *beating* out of his Brains? What do the *Waves* obtain by daſhing themſelves with noiſe and dread againſt a *Rock*, but their own beating to pieces? What prevails a Man by ſhooting his Arrows againſt the *Sky*, but a *return* upon his own Head? Nor is the moſt powerful Oppoſition to the the Ways of God, like to meet with better Succeſs; God looks no otherwiſe upon Oppoſers, than you would do upon a Man attempting to thruſt down *a fenced braſen Wall* with his Fingers. Therefore it is ſaid, that in their *proudeſt Attempts*, ſtrongeſt *Aſſaults*, deepeſt Counſels, Combinations and Aſſociations, *he laughs them to ſcorn*, derides their Folly, contemns their Fury, lets them ſweat in *vain*, until their Day be come, *Pſal.* 2. How birthleſs in our *own*, as other *Generations*, have been their ſwelling Conceptions? What then is it that prevails upon Men to break through ſo many Diſappointments againſt the Lord, as they do? Doubtleſs that of *Iſa.* 23. 9. *Surely the Lord of Hoſts hath a purpoſe to to ſtain the pride of all glory, to bring into contempt all the honourable of the earth.* God *gives up Men* unto it, that he may leave no Earthly Glory or Honour without Pollution or Contempt: And therefore hath *Oppoſition* in our Days been turned upon ſo many Hands, that God might leave no Glory without Contempt: Yet with this difference, that if the Lord will own them, he will recover them from their Oppoſition, as hath hapned

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of late to the *Miniſtry* of *one*, and will happen e're long to the Miniſtry of *another* Nation: When the Lord hath a little ſtain'd the pride of their Glory, they ſhall be brought home again by the *ſpirit of judgment and burning:* But if he own them not, they ſhall periſh under the Oppoſition. And when it hath been *wheeled* about on all ſorts of Men, the *End* will be,

Uſe 2.] *Be wiſe now therefore, O ye Rulers, be Inſtructed ye that are Judges of the Earth, ſerve the Lord with fear, and rejoyce with trembling*, Pſal. 2. 10, 11. See whence your *Aſſiſtance* cometh; ſee where lie the hills of your ſalvation, and ſay, *Aſſhur ſhall not ſave us, we will not ride upon horſes, neither will we ſay any more to the works of our hands, Ye are our gods; for in thee the fatherleſs findeth mercy*, Hoſ. 14. 3. It is God alone who is *a Sun and a Shield: his ways do good to the upright in heart.* Behold, here is a way to encompaſs *England* with a *braſen Wall:* Let the Rulers of it walk in right Ways, with upright Hearts. Others have been careful to preſerve *the People* to them, and *the City* to them; Oh, be ye careful to preſerve your God unto you, he alone can make you a *fenced Wall*; if he departs, your Wall departs, your Shade departs. Give me leave to inſiſt a little on one *Particular*, which I chuſe out among many others: When God leads out his People to any great things, *the Angel of his preſence* is ſtill among them: See at large *Exod.* 23. 20, 21, 22. The Angel of the Covenant, in whom is the Name of God, that hath Power of pardoning or retaining Tranſgreſſions, Jeſus Chriſt, the *Angel that redeemeth his out of all their troubles*, Gen. 48. 16. he is in the *midſt* of them, and amongſt them: And God gives this ſpecial Caution, if we would have his Aſſiſtance, *that we ſhould beware of him, and obey him, and provoke him not:*

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Would you then have God's Aſſiſtance continued, take heed of provoking *the Angel of his Preſence*; * provoke him not by ſlighting of his Ways; provoke him not by contemning his Ordinances; if you leave him to deal for himſelf, he will leave you to ſhift for your ſelves: What though his Followers are at ſome difference (the beſt *knowing but in part*) about the Adminiſtration of ſome things in his Kingdom; the *Envious* one having alſo ſown ſome bitter Seeds of Perſecution, Strife, Envy, and Contention among them: What though ſome poor Creatures are captivated by *Satan*, the Prince of Pride, to a contempt of all his *Ordinances*, whoſe Souls, I hope, the Lord will one day free from the ſnare of the Devil: Yet I pray give me leave (it is no time to conteſt, or diſpute it) to bear Witneſs in the behalf of my *Maſter*, to this one Truth, that, if by your own perſonal Practice and Obſervance, your Protection, Countenance, Authority, Laws, you do not *aſſert*, *maintain*, uphold the Order of the Goſpel, and Adminiſtration of the Ordinances of Chriſt, notwithſtanding the noiſe and clamours of *Novel Fancies*, which, like *Jonah*'s Gourd, have *ſprung* up in a *Night*, and will *wither in a Day*, you will be forſaken by the Angel of God's Preſence, and you will become an *Aſtoniſhment* to all the Inhabitants of the Earth: And herein I do not ſpeak as one heſitating or dubious, but *poſitively aſſert* it as the known Mind of God, and whereof he will not ſuffer any long to doubt, *Pſal.* 2. 12.

Uſe 3.] *Strengthen the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be ſtrong, fear not; behold, your God will come with vengeance, even your God with a recompence, he will come and ſave you*, Iſa. 35. 3, 4. Let the moſt weak

* See a Diſcourſe about *Toleration*.

and fearful, the fainting Heart, the trembling Spirit, and the doubting Mind know, that full and *plenary* Security, *perfect* Peace, attends the Upright in the Ways of God. You that are in God's Way, do God's Work, and take this Cordial for all your Diſtempers, return not to former provoking Ways, and he will make you a fenced *braſen Wall.*

And ſo I come to the third thing which I propoſed to conſider, the Oppoſition which Men cleaving to the Lord in all his Ways, ſhall find, with the iſſue and ſucceſs of it; *They ſhall fight againſt thee, but ſhall not prevail.*

The Words may be conſidered either as a *Prediction* depending on God's Preſcience of *what will be*, or a *Commination* from his juſt Judgment of *what ſhall be.*

In the firſt Senſe, the Lord tells the Prophet, from the Corruption, Apoſtacy, Stubbornneſs of that People, *what would come to paſs.* In the ſecond, what for their Sins and Provocations, by his juſt Judgment, *ſhould come to paſs.* Time will not allow me to handle the words in both Acceptations; wherefore I ſhall take up the *latter* only, *viz.* That it is a Commination of *what ſhall be* for the further Miſery of that wretched People; they ſhall *Judicially* be given up to a fighting againſt him.

Obſ.] *God often-times gives up a ſinful People to a fruitleſs Contention, and fighting with their only Supporters and means of Deliverance.* They ſhall, *&c. Jeremiah* had laboured with God for them, and with them for God, that if poſſible Peace being made, they might be delivered, and to conſummate their Sins, *they are given up to fight againſt him.*

I cannot now inſiſt upon particular Inſtances, conſult the Hiſtory of the Church in all Ages, you ſhall find it continually, upon all occaſions, verified; from the *Iſraelites* oppoſing *Moſes*, to the *Ephraimites* Conteſt with *Jephthah*, the rejecting of *Samuel*, and ſo

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on to the *Kings* of the Earth, giving their Power to the *Beaſt* to wage War with the *Lamb*; with the *Inhabitants* of the World, combining againſt the *Witneſſes* of *Chriſt*, is this Aſſertion held out. In following Story, no ſooner did any Plague or Judgment break out againſt the *Roman Empire*, but inſtantly *Chriſtianos ad Leones*, their Fury muſt be ſpent upon them, who were the only Supporters of it from irrecoverable Ruine. Now the Lord doth this,

1. To *Seal* up a ſinful People's Deſtruction. *Eli*'s Sons hearkned not, becauſe the Lord would ſlay them, 1 *Sam.* 2. 25. When God intends *Ruine* to a People, they ſhall walk in ways that tend thereunto: Now, is there a readier way for a Man to have a *Houſe* on his Head, than by *pulling* away the *Pillars* whereby it is ſupported? If by *Moſes*'s ſtanding in the *Gap*, the Fury of the Lord be turned away; certainly, if the People contend to remove him, their Deſolation ſleepeth not. When therefore the Lord intends to *lay Cities waſte without Inhabitants, and Houſes without Men, to make a Land utterly deſolate*, the way of its accompliſhment is, by *by making the hearts of the people fat*, and their Ears heavy, and ſhutting *their eyes, that they ſhould not ſee*, and attend to the Means of their Recovery, *Iſa.* 6. 10, 11. So *gathering in his peace and mercies from a provoking people*, Jer 16. 15.

2. To manifeſt his own *Power and Soveraignty* in maintaining a ſmall handful, oft-times a few ſingle Perſons, a *Moſes*, a *Samuel*, two *Witneſſes* againſt the oppoſing Rage of a hardned Multitude. If thoſe who undertake his Work and Buſineſs in their ſeveral *Generations*, ſhould have withal the concurrent Obedience and Aſſiſtance of others, whoſe *Good* is intended, neither would his *Name* be ſo ſeen, nor his *Ways* ſo honoured, as now, when he bears them up againſt all Oppoſition. Had not the *People* of this Land been

given up (many of them) to fight againſt the Deliverers of the Nation, and were it not ſo with them even at this time, how *dark* would have been the Workings of *Providence*, which now, by wreſtling through all Oppoſition, are ſo conſpicuous and clear! When then a People, or any part of a People, have made themſelves *unworthy* of the Good Things, intended to be accompliſhed by the Inſtruments of Righteouſneſs and Peace, the Lord will *blow* upon their *Waves*, that with Rage and Fury they ſhall daſh themſelves againſt *them*, whom he will ſtrengthen with the *munition of Rocks*, not to be prevailed againſt. So that *God's Glory*, and their *own Ruine*, lie at the bottom of this Cloſe-working of Providence, in giving up a *ſinful People* to a *fruitleſs contending* with their own Deliverers, if ever they be delivered.

But, is not a People's contending with the Inſtruments, by whom God worketh amongſt them, and for them, a Sin and Provocation to the Eyes of his Glory? How then can the Lord be ſaid to give them up unto it?

Anſw.] Avoiding all *Scholaſtical Diſcourſes*, as unſuited to the Work of this Day; I ſhall briefly give in unto you, how this is a *ſinful Thing*, yet *Sinners* given up unto it, without the leaſt *extenuation* of their Guilt, or colour for *Charge* on the Juſtice and Goodneſs of God.

1. Then, to *give up Men* unto a thing in itſelf ſinful, is no more, but ſo to diſpoſe and order things, that Sinners may exerciſe and draw out their *ſinful Principles* in ſuch a way. This, that the Lord doth, the Scripture is full of *Examples*, and hath Teſtimonies innumerable: That herein the *Holy one of Iſrael*, is no ways Co-partner with the *guilt* of the Sons

Sons of Men, will appear, by obſerving the difference of theſe ſeveral *Agents*, in theſe four Things.

1. The *Principle*, by which they work.
2. The *Rule*, by which they proceed.
3. The *Means* which they uſe.
4. The *End* at which they aim.

1. The *Principle* of Operation in God, is his own *Sovereign Will* and good Pleaſure. *He doth whatever he pleaſeth*, Pſal. 115. 3. *He ſaith his purpoſe ſhall ſtand, and he will do all his* PLEASURE, Iſa. 46. 10. *He hath mercy on whom he* WILL *have mercy, and whom he* WILL *be hardneth*, Rom. 9. 13. *Giving no account* OF *HIS* MATTERS, Job 33. 18. This our Saviour rendereth as the only Principle and Reaſon of his hidden Operations: *O Father, ſo it ſeemed good in thy ſight*, Matt. 11. 26. His *Soveraignty*, in doing what he will with his own, as the Potter with his Clay, is the riſe of his Operations: So that whatever he doth, *who can ſay unto him, What doſt thou?* Job 9. 12. *Shall the thing formed ſay to him that formed it, Why haſt thou made me thus?* Rom. 9. 20. And hence two Things will follow.

1. *That what he doth is Juſt and Righteous; for ſo muſt all Acts of ſupreme and abſolute Dominion be.*
2. *That he can be Author of nothing but what hath Exiſtence and Being in itſelf*; for he works as the Fountain of Beings. *This* Sin hath not. So that, though every *Action*, whether good or bad, receives its *ſpecification* from the working of Providence, and to that is their *Exiſtence* in their ſeveral Kinds to be aſcribed; yet an evil *Action*, in the *evilneſs* of it, depends not upon Divine *concourſe* and *influence*; for *Good* and *Evil* make not ſundry kinds of Actions, but only a di-

ſtinction of a *Subject* in reſpect of its *Adjuncts* and Accidents.

But now the *Principle of Operation* in Man, is *Nature* vitiated and corrupted; I ſay *Nature:* Not that he worketh *naturally*, being a *free Agent*, but that theſe Faculties, *Will* and *Underſtanding*, which are the Principles of Operation, are in *Nature* corrupted, and from thence can nothing flow but Evil: *An evil tree bringeth forth evil fruit: Men do not gather figs from thiſtles: A bitter fountain ſends not forth ſweet waters: Who can bring a clean thing out of an unclean?* If the *Fountain* be poiſoned, can the *ſtreams* be wholſome? What can you expect of Light and Truth from a Mind poſſeſs'd with Vanity and Darkneſs? What from a Will averted from the *chiefeſt Good*, and fixt upon *preſent Appearances*? What from an Heart, the figment of whoſe Imagination is only Evil?

2. Conſider the difference in the *Rule of Operation:* Every thing that works, hath a *Rule* to work by: This is called a *Law.* In *that thing* which *to man* is ſinful, God worketh as it is a *thing* only; Man, as it it is a *ſinful thing:* And how ſo? Why every one's Sin is his Aberration from his Rule of Operation, or Working, ἁμαρτάνειν, is *aberrare à ſcopo.* To *ſin*, is not to collime aright at the End propoſed; ἡ ἁμαρτία ἐστιν ἡ ἀνομία, is a moſt exact Definition of it: *Irregularity is its Form*, if it may be ſaid to have a Form: A Privation's Form, is Deformity. Look then in any Action wherein an *Agent* exorbitates from its *Rule*, that is Sin. Now, what is God's Rule in Operation? *His own infinite wiſe Will alone*; he takes neither Motive, Riſe, nor Occaſion for any internal Acts, from any thing without himſelf; *he doth whatever he pleaſeth*, Pſal. 115. 3. *He worketh all things according to the counſel of his own will*, Epheſ. 1. 11. That is his own

Law

Law of Operation, and the *Rule* of Righteouſneſs unto others. Working then agreeably to his own Will, which he always muſt do, he is *free* from the obliquity of any Action. What now is the *Rule* of the Sons of Men? Why the revealed Will of God; *Revealed things belong to us, that we may do them*, Deut. 29. 29. God's *revealed Will* is the Rule of our Walking; our Working; whatever *ſuits* not, anſwers not this, is *Evil*. Sin is the tranſgreſſion of the Law, 1 *John* 3. 4. Here then comes in the *Deformity*, the Obliquity, the *Ataxy* of any thing, God works, and man worketh: Thoſe *Agents* have ſeveral Rules. God works according to his *Rule*; hence the Action is Good, as an Action: Man deviates from his *Rule*; hence it is *ſinful*, in reſpect of its Qualifications and Adjuncts. Man writes fair Letters upon wet Paper, and they run all into one Blot; not the *skill* of the Scribe, but the *defect* in the Paper, is the Cauſe of the Deformity. He that makes a *lame Horſe* go, is the Cauſe of his going; but the defect in his Joynts is the Cauſe of his going lame. The *Sun* exhales a Steam from the *Dunghill*; the *Sun* is the Cauſe of the Exhalation, but the *Dunghill* of the unwholſom Savour. The firſt Cauſe is the proper Cauſe of a *Thing's being*, but the ſecond of its *being Evil*.

3. Conſider the *ſeveral Operations and Actings of God and Man*; for Inſtance, in a rebellious People's fighting againſt their Helpers under him.

Now the *Acts* of God herein may be referred to Six Heads.

1. A *continuance* of the Creature's Being and Life, *Upholding him by the word of his power*, Heb. 1. 3. when he might take him off in a Moment: *Enduring them with much long-ſuffering*, Rom. 9. 22. when he might cut him off, as he did the Oppoſers of *Elijah*, *with fire from heaven*, 2 Kings, 1. 12.

2. A *continuance of Power of Operation to them*, when he could *make their hands to wither, like Jeroboam's*, when they go about to ſtrike, 1 *Kings*, 13. 4. or their Hearts to die within them, like *Nabal's*, when they intend to be Churliſh, 1 *Sam.* 25. 37. But he raiſeth them up, or *makes them to ſtand*, that they may oppoſe, *Rom.* 9. 11.

3. *Laying before them a ſuitable Object, for the drawing forth their Corruption unto Oppoſition*; giving them ſuch Helpers, as ſhall, in many things, croſs their Luſts, and exaſperate them thereunto; as *Elijah*, a Man of a fiery Zeal, for a luke-warm *Ahab*.

4. *With-holding from them that effectual Grace*, by which alone that Sin might be avoided; a not actually keeping them from that Sin by the might of his Spirit and Grace; that alone is effectual Grace, which is actual; *he ſuffers them to walk in their own Ways*.

And this the Lord may do;

Firſt, In reſpect of them, *Judicially*, they deſerve to be forſaken: *Ahab* is left to fill up the meaſure of his Iniquities, *add iniquity to iniquity*, Pſal. 69. 27.

Secondly, In reſpect of himſelf, by way of *Soveraignty*, doing what he will with his own, *hardening whom he will*, Rom. 9. 15.

5. He poſitively ſends upon their *Underſtandings*, that which the Scripture ſets out under the terms of *Blindneſs, Darkneſs, Folly, Deluſion, Slumber, a ſpirit of Giddineſs*, and the like: The Places are too many to rehearſe. What *ſecret Actings* in and upon the *Minds* of Men; what *diſturbing* of their Advices; what *mingling* of corrupt Affections with falſe carnal Reaſonings; what givings up to the Power of Darkneſs in *Satan*, the Prince thereof, this *judicial Act* doth contain, I cannot inſiſt upon: Let it ſuffice, God will not help them to diſcern, yea, he will cauſe *that they ſhall not* diſcern, but hide from their Eyes the things that

that concern their Peace, and ſo give them up to contend with their only Helpers.

6. Suitably, upon the *Will and Affections* he hath ſeveral Acts; obſtirming the one in Corruption, and giving up the other to Vileneſs, *Rom.* 1. 24, 26. until the *Heart* become throughly hardened, and the *Conſcience* ſeared: Not *forcing* the one, but leaving it to follow the Judgment of practical Reaſon; which being a *blind*, yea, a *blinded* Guide, whither can it lead a *blind* Follower, but into the Ditch? Not *defiling* the *other* with infuſed *Senſuality*, but provoking them to *act* according to inbred native Corruption; and by ſuffering frequent vile Actings, to confirm them in ways of Vileneſs.

Take an Inſtance of the whole; God gives Helpers and Deliverers to a ſinful People, becauſe of their Provocations; ſome, or all of them, ſhall not taſte of the Deliverance by them to be procured: Wherefore, though he ſuſtains their *Lives* in being, whereby they might have opportunity to know his Mind, and their own Peace, yet he gives them a *Power* to contend with their *Helpers*, cauſing their Helpers to act *ſuch things*, as under conſideration of Circumſtances, ſhall exceedingly provoke theſe Sinners. Being ſo *exaſperated* and provoked, the Lord, who is free in all his Diſpenſations, refuſeth to make out to them that *healing Grace*, whereby they might be kept from a ſinful Oppoſition: Yea, being juſtly *provoked*, and reſolved that they ſhall not taſte of the Plenty to come, he makes them *fooliſh and giddy* in their Reaſonings and Counſels, blinds them in their *Underſtandings*, that they ſhall not be able to diſcern *plain and evident things*, tending to their own Good, but in all their Ways ſhall *err like a drunken Man in his Vomit*; whence, that they may not be recovered, becauſe he will deſtroy them, he gives in Hardneſs and Obſti-

Obſtinacy upon their Hearts and Spirits, leaving them to *ſuitable Affections*, to contend for their own Ruine.

Now, what are the *Ways and Methods* of ſinful Man's working in ſuch an *Oppoſition*, would be too long for me to declare; what *Prejudices* are erected, what *Luſts* purſued, what corrupt *Intereſts* acted and followed; how *Self* is honoured; what falſe *Pretences* coined; how *God* is ſlighted; if I ſhould go about to lay open, I muſt look into the *Hell* of theſe Times, than which nothing can be more loathſome and abominable: Let it ſuffice, that ſinful *Self*, ſinful *Luſts*, ſinful *Prejudices*, ſinful *Blindneſs*, ſinful *carnal Fears*, ſinful *corrupt Intereſts*, ſinful *fleſhly Reaſonings*, ſinful *Paſſions*, and vile *Affections*, do all concur in ſuch a Work, are all woven up together in ſuch a Web.

4. See the diſtance of their *Aims*; God's Aim is only the manifeſtation of his own Glory (than which nothing but himſelf is ſo infinitely Good; nothing ſo Righteous that it ſhould be) and this by the way of Goodneſs and Severity, *Rom.* 11. 22. *Goodneſs* in Faithfulneſs and Mercy, *preſerving* his, who are oppoſed, whereby his Glory is exceedingly advanced: *Severity* towards the Oppoſers, that by a *ſinful curſed Oppoſition*, they may fill up the meaſure of their Iniquities, and receive this at the Hand of the Lord, that they *lie down in Sorrow*, wherein alſo he is Glorious.

God forbid, that I ſhould ſpeak *this* of all, that for any Time, or under any *Temptation*, may be carried to an Oppoſition in any kind or degree, to the *Inſtruments* of God's Glory amongſt them: Many for a Seaſon may do it, and yet belong to God, who ſhall be recovered in due time: It is only of Men given up, *forſaken*, oppoſing all the *Appearances* of God with

with his *Saints* and People in all his Ways, of whom I ſpeak.

Now, what are the Ends of this *Generation of Fighters* againſt this *braſen Wall*, and how diſtant from thoſe of the Lord's? *They conſult to caſt them down from his excellency, whom God will exalt*, Pſal. 62. 4. *They think not as the Lord, neither doth their heart mean ſo, but it is in their heart to deſtroy and to cut off*, Iſa. 10. 7. To ſatisfy their own corrupt Luſts, *Ambition*, *Avarice*, *Revenge*, *Superſtition*, contempt of God's People, becauſe his *hatred* of the Yoak of the LORD, *fleſhly Intereſts*; even for theſe, and ſuch-like *Ends* as theſe, is their Undertaking.

Thus, though there be a *concurrence* of God and Man in the ſame thing, yet conſidering the diſtance of their *Principles*, *Rules*, *Actings*, and *Ends*, it is apparent, that *Man* doth *ſinfully*, what the *Lord* doth *judicially*: Which being an Anſwer to the former Objection, I return to give in ſome *Uſes* to the Point.

Uſe 1.] Let Men, conſtant, ſincere, upright in the Ways of God, eſpecially in *difficult Times*, know what they are to expect from *many*, yea, the *moſt* of the *Generation*, whoſe Good they intend, and among whom they live; Oppoſition and Fighting is like to be their *Lot*; and that not only *it will be ſo* becauſe of Men's Luſts, Corruptions, Prejudices, but alſo *it ſhall be ſo* from God's righteous Judgments againſt a ſtubborn People: *They* harden their Hearts, *that it may be ſo*, to compaſs their Ends; and God hardens their Hearts, that *it ſhall be ſo*, to bring about his Aims: They *will do it*, to execute their *Revenge upon others*: They *ſhall do it*, to execute *God's Vengeance* upon themſelves. This may be for Conſolation, that in their Contending, there is nothing but the *wrath of man* againſt them whom they oppoſe (which God

God will reſtrain, or cauſe it to turn to his Praiſe;) but there is the *Wrath of God* againſt themſelves, which who can bear? This then let all expect, who engage their *Hearts* to God, and follow the *Lamb* whitherſoever he goeth.

Men walking in the *ſincerity of their Hearts*, are very apt to conceive, that all *Sheaves* ſhould bowe to theirs; that all Men ſhould cry *Grace, Grace* to their Proceedings: Why ſhould any oppoſe? *Quid meruere?* Alas! the more *upright* they are, the fitter for the Lord, by them, to break a Gainſaying People: Let Men keep cloſe to thoſe ways of God whereto Protection is annexed, and let not their Hearts fail them becauſe of the People of the Land; the ſtorm of their Fury will be like the *Plague* of Hail in *Ægypt*, it ſmote only the Cattle that were in the Field; thoſe, who upon the Word of *Moſes*, drove them into the Houſes, preſerved them alive. If Men wander in the *Field* of their own Ways, of Self-ſeeking, Oppreſſion, Ambition, and the like, doubtleſs the Storm will carry them away; but for thoſe who keep Houſe, who keep cloſe to the Lord, though it may have much Noiſe, Terror, and Dread with it, it ſhall not come nigh them: And if the Lord, for Cauſes beſt known, known only to his infinite Wiſdom, ſhould take off any *Joſiah's* in theOppoſition, he will certainly effect two things by it:

1. *To give them Reſt and Peace.*
2. *Further his Cauſe and Truth, by drawing out the Prayers and Appeals of the reſidue*; *and* this *living they valued above their Lives.*

All you then that are the Lord's *Workmen*, be always prepared for a Storm; wonder not that Men ſee not the *Ways* of the Lord, nor the *Judgments* of our God, many are *blinded.* Admire not, that they will ſo endleſly engage themſelves into fruit-

fruitleſs Oppoſitions, they are *hardened*. Be not amaz'd, that evidence of Truth and Righteouſneſs will not affect them, they are *corrupted*. But this do; *Come and enter into the chambers of GOD, and you ſhall be ſafe until this whole indignation be overpaſt.*

I ſpeak of *All* them, and *only* them who follow the Lord in all his Ways with upright Hearts, and ſingle Minds, if the Lord will have you to be a *Rock* and a *braſen Wall* for Men to daſh themſelves againſt, and to break in pieces, though the Service be grievous to Fleſh and Blood, yet it is *His*, whoſe you are; be prepared, the Wind blows, a Storm may come.

Uſe 2.] Let Men ſet upon *Oppoſition*, make a diligent Enquiry, whether there be no *Hand* in the Buſineſs but their own? Whether their Counſels be not *leavened* with the Wrath of God, and their Thoughts *mixed* with a ſpirit of Giddineſs, and themſelves carried on to their own Deſtruction? Let me ſee the *Oppoſer* of the preſent Ways of God, who upon his Oppoſition is made more *Humble*, more *Self-denying*, more empty of *Self-Wiſdom*, more *fervent* in Supplications and waiting upon God than formerly, and I will certainly blot him out of the Roll of Men judicially hardned: But if therewith Men become alſo *proud*, *ſelfiſh*, *carnally wiſe*, *revengeful*, *furious upon earthly Intereſts*, *full*, *impatient*, doubtleſs God is departed, and an evil Spirit from the Lord prevaileth on them. O that Men *would look about them* before it be too late, ſee the Lord diſturbing them, before the Waves return upon them; know that they may pull down ſome *Anticks* that make a great ſhew of ſupporting the Church, and yet indeed are *Pargetted Poſts* ſupported by it; the Foundation is on a *Rock* that ſhall not be prevailed againſt.

Uſe

Uſe 3.] See the infinite *Wiſdom and Soveraignty* of Almighty God, that is able to bring *Light* out of Darkneſs, and to compaſs his own *righteous Judgments*, by the ſinful Adviſings and Undertakings of Men. Indeed the Lord's *Soveraignty* and Dominion over the Creature, doth not in any thing more exalt it ſelf, than in working in all the *Reaſonings*, Debates, Conſultations of Men, to bring about his own Counſels through their free Workings. That Men ſhould uſe, improve their *Wiſdom*, *Freedom*, *Choice*, yea, *Luſts*, not once thinking of God; yet all that while do his Work more than their own: *This is the Lord's doing, and it is marvellous in our eyes.*

Of the laſt part of my Text I ſhall not ſpeak at all, neither indeed did I intend.

ΟΥ'ΡΑΝΩ͂Ν ΟΥ'ΡΑΝΙ'Α·

The Shaking and Tranſlating of Heaven and Earth.

A

SERMON

Preach'd to the Honourable

Houſe of Commons,

IN

PARLIAMENT

Aſſembled,

On *April* 19th, 1649. A Day ſet apart for extraordinary Humiliation.

By JOHN OWEN.

Iſaiah lxvi. 14, 16.

And when ye ſee this, your heart ſhall rejoyce, and your bones ſhall flouriſh like an herb: and the hand of the Lord ſhall be known towards his ſervants, and his indignation towards his enemies.

For by fire, and by his ſword, will the Lord plead with all fleſh: and the ſlain of the Lord ſhall be many.

LONDON,

Printed for JOSEPH MARSHALL at the *Bible* in *Newgate-ſtreet.* 1720.

Die Veneris 20 *April.* 1649.

ORdered by the COMMONS *Aſſembled in Parliament, That Sir* William Maſham, *do give hearty Thanks from this Houſe to Mr.* Owen, *for his great Pains in his Sermon Preach'd before the Houſe Yeſterday, at* Margaret's Weſtminſter; *And that he be Deſired to Print his Sermon at large, as he intended to have delivered it (if time had not prevented him) wherein he is to have the like Liberty of Printing thereof, as others in like kind uſually have had.*

Hen. Scobell, *Cler. Parl.*

To the Right Honourable the

Commons of *England*, Aſſembled in Parliament.

SIRS,

ALL that I ſhall Preface to the enſuing Diſcourſe is, That ſeeing the Nation's Welfare and your own Actings are therein concern'd, the Welfare of the Nation, and Your own Proſperity in your preſent Actings, being ſo nearly related as they are to the things of the enſuing Diſcourſe; I ſhould be bold to preſs you to a ſerious Conſideration of them as now preſented unto you, were I not aſſured, by Your ready Attention unto, and favourable Acceptation of their delivery, that being now Publiſhed by Your Command, ſuch a Requeſt would be altogether needleſs. The Subject Matter of this Sermon being of ſo great Weight and Importance as it is, it had been very deſirable that it had fallen on an Abler Hand; as alſo, that

more Space and Leiſure had been allotted to the preparing of it, firſt, for ſo Great, Judicious, and Honourable Audience; And ſecondly, for publick View, than poſſibly I could beg from my daily Troubles, Preſſures, and Temptations, in the midſt of a poor, numerous, provoking People. As the Lord hath brought it forth, that it may be uſeful to Your Honourable Aſſembly, and the reſidue of Men that wait for the Appearance of the Lord Jeſus, ſhall be the ſincere Endeavour at the Throne of Grace, of

Your moſt unworthy Servant,

Coggeſhall,
May 1.
1649.

in the Work of the Lord,

John Owen.

A SER-

A

SERMON

Preach'd to the Honourable

Houſe of Commons,

Upon *Thurſday* the 19th of *April*, 1649.

HEB. xii. 27.

And this word, Yet once more, ſignifieth the removing of thoſe things that are ſhaken, as of things that are made, that thoſe things which cannot be ſhaken may remain.

THE main Deſign of the Apoſtle in this *Scripture to the Hebrews*, is, to prevail with his Countrymen who had undertaken the Profeſſion of the Goſpel, to abide conſtant and faithful therein, without any *Apoſtaſie* unto, or mixture with *Judaiſm*, which God and themſelves had forſaken, fully manifeſting, that in ſuch *backſliders the ſoul of the Lord hath no pleaſure*, chap. 10. 38.

A Task, which whoſo undertaketh in any Age, ſhall find exceeding weighty and difficult, even to perſwade Profeſſors to hold out, and continue in the glory of their Profeſſion unto the End, *chap.* 10. 36. *Prov.* 22. 13. & 26. 13. *that with patience doing the will of God, they might receive the promiſe*, eſpecially if there be *Lyons in the way*, if Oppoſition or Perſecution do attend them in their profeſſed ſubjection to the Lord Jeſus.

Of all that deformity and diſſimilitude to the Divine Nature which is come upon us by the Fall, there is no one *part* more *eminent*, or rather no one *Defect* more *evident*, than Inconſtancy and Unſtableneſs of Mind, in embracing that which is ſpiritually Good. Man being turned from his unchangeable *Reſt*, ſeeks to quiet and ſatiate his Soul with reſtleſs movings towards changeable things, *Pſal.* 116. 7.

Now he who *worketh all our works for us, and in us*, Iſa. 26. 12. worketh them alſo * *by* us: and therefore that which he will *give*, he perſwades us to *have*; that at once his *bounty* and our *duty* may receive a manifeſtation in the ſame thing. Of this Nature is *perſeverance* in the Faith of Chriſt; which as by him it is promiſed, and therefore is a *Grace*, ſo to us it is preſcribed, and thereby is a *Duty*. *Petamus ut det, quod ut habeamus jubet:* Auguſt. *Let us ask him to beſtow, what he requires us to enjoy.* Yea, *Da Domine quod jubes, & jube quod vis:* Give what thou commandeſt, and command what thou pleaſeſt.

As a *Duty*, it is by the Apoſtle here conſidered, and therefore preſſed on them, who by Nature were capable, and by Grace enabled for the performance

* 1 Theſſ. 1. 2. 2. Theſſ. 1. 11. Deut. 10. 16. chap. 30. 6. Ezek. 18. 31. chap. 36. 26. Acts 11. 18.

therecf.

thereof. Pathetical Exhortations then unto perſeverance in the profeſſion of the Goſpel, bottomed on prevalent ſcriptural Arguments, and holy Reaſonings, are the *ſum* of this Epiſtle.

The Arguments the Apoſtle handleth unto the End propoſed, are of two ſorts.

1. *Principal.*

2. *Deductive*, or Emergencies from the firſt.

1. His *principal* Arguments are drawn from two chief Fountains:

1. The *Author:*

And,

2. The *Nature and End of the Goſpel.*

The *Author* of the Goſpel is either,

1. *Principal and immediate*, which is God the Father, *Who having at ſundry times, and in divers manners, formerly ſpoken by the Prophets, herein ſpeaketh by his Son*, chap. 1. 1.

2. *Concurrent and immediate*; Jeſus Chriſt, this *great ſalvation, being begun to be ſpoken to us by the Lord*, chap. 2. 3.

This latter he chiefly conſidereth, as in and by whom the Goſpel is differenced from all other Diſpenſations of the Mind of God.

Concerning him to the End intended, he propoſeth, { 1. His *Perſon*, 2. His *Employment*.

For his *Perſon*, that thence he may argue to the Thing aimed at, he holdeth out,

1. the infinite Glory of his *Deity*, being the *brightneſs of his Father's glory, and the expreſs image of his perſon*, chap. 1. 3.

2. The infinite *condeſcenſion of his Love*, in aſſuming *Humanity*; for becauſe the *children were partakers of fleſh and blood, he alſo himſelf took part of the ſame*, chap. 2. 14.

And from the Conſideration of both theſe, he preſſeth the main Exhortation which he hath in hand, as you may ſee, *chap.* 2. 1, 2. *chap.* 3. 12, 13, *&c.*

The Employment of Chriſt he deſcribeth in his Offices, which he handleth,

1. *Poſitively*, and very briefly, *chap.* 1, 2, 3.

2. *Comparatively*, inſiſting chiefly on his Prieſthood, exalting in ſundry weighty Particulars, above that of *Aaron*, which yet was the Glory of the Jewiſh Worſhip, and this at large, *chap.* 6, 7, 8, 9, 10.

And *this* being variouſly advanced and aſſerted, he layeth as the main Foundation upon which he placeth the weight and and ſtreſs of the main End purſued, as in the whole Epiſtle is every-where obvious.

II. The ſecond Head of *principal* Arguments he taketh from the Goſpel itſelf, which conſidering as a *Covenant*, he holdeth out two ways:

1. *Abſolutely*, in its efficacy, in reſpect of,

1. *Juſtification*, in it *God is merciful to unrighteouſneſs and ſins, and iniquities he remembers no more*, chap. 8. 12. *Bringing in perfect remiſſion, that there ſhall need no more offering for ſin*, chap. 10. 17.

2. *Sanctification: He puts his Laws in our hearts, and writes them in our minds*, chap. 10. 16. in it *purging our conſciences by the blood of Chriſt*, chap. 9. 14.

3. *Perſeverance: I will be to them a God, and they ſhall be to me a people:* chap. 8. 10. All three being alſo held out in ſundry other Places.

2. *Reſpectively* to the Covenant of Works: And in this regard aſſigns unto it principal Qualifications, with many peculiar eminencies them attending, too many now to be named: Now theſe are,

1. That

1. That it is *new*; he ſaith the *New Covenant, and hath made the firſt old*, chap. 8. 13.

2. *Better:* It is a *better Covenant, and built upon better Promiſes*, chap. 8. 6, 7, 22.

3. *Surer:* The Prieſt thereof being ordained, not after the Law of a carnal Commandment, but after the Power of an endleſs Life, *chap.* 7. 16.

4. *Unalterable:* So in all the Places before named, and ſundry others.

All which are made eminent in its peculiar Mediator Jeſus Chriſt; which is the ſum of *chap.* 7.

And ſtill in the holding out of theſe things, that they might not forget the End for which they were now drawn forth, and ſo exactly handled, he interweaves many pathetical Intreaties, and preſſing Arguments, by way of Application, for the confirming and eſtabliſhing his Country-men in the faith of this glorious Goſpel, as you may ſee almoſt in every Chapter.

2. His Arguments *leſs principal*, deduced from the former, being very many, may be referred to theſe three Heads.

1. The *Benefits* by them enjoyed under the Goſpel.

2. The *Example* of others, who by Faith and Patience obtained the Promiſes, *chap.* 11.

From the *dangerous and pernicious Conſequence* of Backſliding, of which only I ſhall ſpeak. Now *this* he ſetteth out three ways.

1. From the nature of that Sin; it is a *crucifying to themſelves the Son of God afreſh, and putting him to open ſhame*, chap. 6. 6. a *treading under foot the Son of God, counting the blood of the covenant an unholy thing, and doing deſpite to the ſpirit of grace*, chap. 10. 29.

2. The Irremediless Punishment which attends that Sin: *There remains no more sacrifice for it, but a certain fearful looking for of judgment, and fiery indignation, that shall consume the adversaries*, ch. 10. 26, 27.

3. The *Person* against whom peculiarly it is committed, and that is he who is the Author, Subject, and Mediator of the Gospel, the Lord Jesus Christ; concerning whom, for the aggravation of this Sin, he proposeth two Things:

1. His *Goodness and Love*; and that in his great Undertaking to be a Saviour, being *made like unto his brethren in all things, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people*, chap 2. 17. And of *this*, there is a sweet and choice Line, running through the whole Discourse, making the sin of Backsliding, against so much Love and Condescension, appear exceeding sinful.

2. His *Greatness or Power*; which he sets out two ways:

1. *Absolutely*, as he is God to be blessed for ever, *chap.* 1. and, *it is a fearful thing to fall into the hands of the living God*, chap. 10. 31.

2. *Comparatively*, as he is the Mediator of the New Covenant, in reference to *Moses*. And *this* he setteth forth, as by many and sundry Reasonings in other Places of the Epistle, so by a double Testimony in this 12th Chapter, making that Inference from them both which you have *ver.* 25. *See that you refuse not him that speaketh: for if they escaped not who refused him who spake on earth, how much more shall not we escape if we turn away from him who speaketh from heaven.*

Now the first *Testimony* of his Power, is taken from a *Record* of what he did *heretofore*; the other from a *Prediction* of what he will do *hereafter*. The first you have *ver.* 26. in the first Part of it: *His voice*

voice THEN ſhook the earth: Then, that is, when the *Law* was delivered by him, as it is deſcribed *ver.* 18, 19, 20. foregoing. When the *Mountain*, upon which it was delivered, *Exod.* 19. 18, 19. the Mediator *Moſes*, into whoſe Hand it was delivered, and the *People*, for whoſe Uſe it was delivered, did all ſhake and tremble, *chap.* 20. 18. at the Voice, Power, and Preſence of Chriſt; who, as it hence appears, is that *Jehovah* who gave the Law, *Exod*, 20. 2.

The *other*, in the ſame verſe, is taken from a *Prediction* out of *Haggai* 2. 16. of what he will do hereafter, even demonſtrate and make evident his Power beyond whatever he before effected: *He hath promiſed, ſaying, Yet once more I ſhake not the earth only, but alſo the heavens.*

And if any one ſhall ask, wherein this effect of the mighty Power of the Lord Jeſus conſiſteth, and how from thence Profeſſors may be prevailed upon to keep cloſe to the Obedience of him in his Kingdom; the Apoſtle anſwers, *ver.* 27. *And this word, Yet once more, ſignifies the removing of thoſe things that are ſhaken, as of things that are made, that thoſe things which cannot be ſhaken may remain.* And thus am I ſtepped down upon the words of my Text, finding them in the cloſe of the Arguments drawn from the Power of Chriſt, to perſwade Profeſſors to Conſtancy in the Paths of the Goſpel; and having paſſed through their Coherence, and held out their Aim and Tendence, their Opening and Application comes now to be conſidered, and herein theſe three Things.

1. The Apoſtle's *Aſſertion*; *The things that are ſhaken ſhall be removed, as things that are made.*

2. The *proof* this Aſſertion: *This word, once more, ſignifieth*, no leſs.

3. His *Inference* from this Aſſertion, thus proved: *The things that cannot be ſhaken muſt remain.*

In

In the firſt I ſhall conſider,

1. What are the Things that are *ſhaken.*
2. What is their ſhaking.
3. What their *removal*, being ſhaken.

For the firſt, there is great variety of Judgment amongſt Interpreters; the foregoing Verſe tells us, it is not only the * Earth, but the Heaven alſo: But now what *Heaven* and *Earth* this ſhould be, is dubious, is not apparent. So many different apprehenſions of the mind of God in theſe words, as have any likeneſs of Truth, I muſt needs recount and remove, that no Prejudice may remain from other Conceptions, againſt that which from them we ſhall aſſert.

The *Earth* (ſay ſome) is the Men of the Earth living thereon; and the *Heavens* are the Angels, their bleſſed Inhabitants; both ſhaken, or ſtricken with Amazement, upon the Nativity of Chriſt, and preaching of the Goſpel. The *Heavens* were ſhaken, when ſo great Things were accompliſhed, as that the *Angels themſelves deſired to look into them*, 1 *Pet.* 1. 12. And the *Earth* was filled with Amazement, when the Holy Ghoſt being poured out upon the Apoſtles for the preaching of the Goſpel, Men of every Nation under Heaven were amazed, and marvelled at it, *Acts* 2. 5, 6, 7. Thus *Rollocus*, *Piſcator*, and ſundry other famous Divines. But,

1. The ſhaking here intimated by the Apoſtle, was then when he wrote under the Promiſe, not actually accompliſhed, as were the things by them recounted; for he holds it forth as an iſſue of that great Power of Chriſt, which he would one Day exerciſe for the further eſtabliſhment of his Kingdom.

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* *Neſcio an facilior hic locus fuiſſet, ſi nemo eum oppoſuiſſet.* Maid. ad Luc. 1. v. 34.

2. This

2. This that now is to be done, muſt excell that which formerly was done at the giving of the Law, as is clearly intimated in the Inference, *Then he ſhook the Earth but now the Heavens alſo*, (It is a gradation to an higher demonſtration of the Power of Chriſt) which that the things of this Interpretation are, is not apparent.

3. It is marvellous, theſe Learned Men obſerved not that the *Heavens and the Earth ſhaken*, ver. 26 are the things to be *removed*, ver. 27. * Now how are Angels and Men removed by Chriſt? Are they not rather gathered up into one ſpiritual Body and Communion? Hence, *ver.* 27. the interpret they *ſhaken things* to be *Judicial Ceremonies*, which, *ver.* 26. they had ſaid to be *Men and Angels.*

2 Others by *Heaven* and *Earth*, underſtand the material parts of the World's Fabrick commonly ſo called; and by their *ſhaking*, thoſe portentous Signs and Prodigies, with Earthquakes, which appeared in them at the Birth and Death of the Lord *Jeſus.* A new Star, preternatural Darkneſs, ſhaking of the Earth, opening of Graves, rending of Rocks, and the like, are, to them, this ſhaking of Heaven and Earth; *Matt.* 2. 2. & 27. 45. *Luke* 23. 44, 45. *Matt.* 27. 51, 52. So *Junius*, and after him moſt of ours.

But this Interpretation is † obnoxious to the ſame Exceptions with the former, and alſo others: For,

1. Theſe things being paſt before, how can they be held out under a Promiſe?

2. How are theſe *ſhaken* things *removed*, which with their ſhaking they muſt certainly be, as in my Text?

* Ἀνακεφαλαιώσασθαι, i. e. μίαν κεφαλὴν πάντων ἔχειν Ἀγγέλοις καὶ ἀνθρώποις ἢ χεῖρον· ἀπιστισμένοι γὰρ ἦσαν οἱ Ἄγγελοι καὶ ἄνθρωποι. Oecumen. in Loc. Epheſ. 1. 10.

† Οὐκ βλέπει τις τὶ καὶ ἐλπίζει. Rom. 8. 28.

3. This

2. This ſhaking of Heaven and Earth, is aſcribed to the Power of Chriſt as Mediator, whereunto theſe Signs and Prodigies cannot rationally be aſſigned, but rather to the Soveraignty of the Father bearing Witneſs to the Nativity and Death of his Son: So that neither can this Conception be faſtned on the Words.

3. The Fabrick of Heaven and Earth, is by others alſo intended, not in reſpect of the Signs and Prodigies formerly wrought in them; but of that Diſſolution, or as they ſuppoſe, Alteration, which they ſhall receive at the Laſt Day: So *Paræus*, *Grotius*, and many more. Now, tho' theſe avoid the Rock of holding out as accompliſhed, what is only promiſed, yet this Gloſs alſo is a Dreſs diſfiguring the Mind of God in the Text: For,

1. The Things here ſaid to be *ſhaken*, do ſtand in a plain oppoſition to the things that *cannot be ſhaken*, nor *removed*; and therefore they are to be removed, that theſe may be brought in. Now the things to be brought in, are the things of the *Kingdom* of the Lord Jeſus. What Oppoſition, I pray, do the material Fabrick of Heaven and Earth ſtand in to the Kingdom of the Lord Jeſus? Doubtleſs none at all, being the proper Seat of that Kingdom.

2. There will on this Ground, be no bringing in of the Kingdom of the Lord Jeſus, until indeed that Kingdom, in the Senſe here inſiſted on, is to ceaſe, that is, after the *Day of Judgment*, when the Kingdom of Grace ſhall have Place no more.

Thoſe are the moſt material and likely Miſtakes about the words: I could eaſily give out, and pluck in again, three or four other warping Senſes, but I hope, few, in theſe days of *accompliſhing*, will once ſtumble at them: The true Mind of the Spirit, by the help of that Spirit of Truth, comes next to be unfolded: And firſt, what are the things that are ſhaken.

1. As

1. As the Apostle here applies a part of the Prophecy of *Haggai*, so that Prophecy, even in the next words, gives light into the meaning of the Apostle. Look what *Heaven* and *Earth* the Prophet speaks of; of those, and no other, speaks the Apostle. * The Spirit of God, in the Scripture, is his own best Interpreter. See then the order of the words as they lie in the Prophet: *Hagg.* 2. 6, 7. *I will shake heaven and earth: I will shake all nations.* God then shakes *Heaven and Earth*, when he shakes *all Nations:* that is, he shakes the *Heaven and Earth of the Nations. I will shake heaven and earth, and I will shake all nations*, is a Pleonasm for, *I will shake the heaven and earth of all nations.* These are the things shaken in my Text.

The *Heavens of the Nations*, what are they? Even their *Political* Heights and Glory, those Forms of Government which they have framed for themselves and their own Interest; with the Grandeur and Lustre of their Dominions.

The *Nations Earth*, is the multitudes of their People, their Strength and Power, whereby their *Heavens* or Political Heights are supported.

It is then neither the material Heavens and Earth, nor yet Mosaical Ordinances, but the Political Heights and Splendour, the popular Multitudes and Strength of the Nations of the Earth, that are thus to be shaken, as shall be proved.

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* Nunquam Pauli sensum ingredieris, nisi Pauli, Spiritum imbiberis: *Ber. ser. de Monte.* Τὸ κρίσμα διδάσκει ὑμᾶς περὶ παντων, 1 Joh. 2. 27. ἐν πνεύματι ἁγίῳ νοούμεναι καὶ ἀνοιγόμεναι ἂν γραφαὶ δεικνυούσιν ἡμῖν τὸν χριστὸν, εἰκότως θυρωρὸς τὸ πνεῦμα τὸ ἁγίον. Theophilac. in Joh. 10.

That

That the *Earth*, in prophetical Deſcriptions or Predictions of things, is frequently, yea, almoſt always taken for the People and Multitudes of the Earth, needs not much proving: One or two Inſtances ſhall ſuffice: *Rev.* 12. 16. *The Earth helped the Woman againſt the flood of the Dragon*: Which that it was the multitudes of earthly People, none doubts. *Pſal.* 68. 9. *Hab.* 2. 20. *Matt.* 24. 7. 1 *Sam.* 14. 25. That an Earthquake, or ſhaking of the Earth, are popular Commotions, is no leſs evident from *Revel.* 11. 13. where, by an Earthquake, great *Babylon* receives a fatal Blow.

And for the *Heavens*, whether they be the Political Heights of the Nations, or the Grandeur of Potentates, let the Scripture be Judge; I mean when uſed in this ſenſe of ſhaking, or eſtabliſhment.

Iſa. 51. 15. 16. *I am the Lord thy God, who divided the ſea, whoſe waves roared: the Lord of Hoſts is his name. And I have put my words in thy mouth, and have covered thee in the ſhadow of mine hand, that I may plant the Heavens, and lay the foundations of the Earth, and ſay unto Sion, Thou art my People.*

By a repetition of what he *hath* done, he eſtabliſheth his People in expectation of what firſt he will do. And,

1. He minds them of that wonderful Deliverance from an Army behind them, and an Ocean before them, by his miraculous preparing dry Paths for them in the Deep; *I am the Lord who divided the ſea, whoſe waves roared.*

2. Of his gracious acquainting them with his Mind, his Law, and Ordinances, at *Horeb: I have put* (ſaith he) *my words in thy mouth.*

3. Of that favourable and ſingular Protection afforded them in the Wilderneſs, when they were encompaſſed

compaſſed with Enemies round about: *I covered thee in the ſhadow of mine hand.*

Now, to what End was all this? Why, ſaith he, that *I might plant the heavens, and lay the foundations of the earth*? What! of theſe material viſible Heavens and Earth? 2460 Years before at leaſt, were they Planted and Eſtabliſhed: It is all but making of *Zion a People*, which before was ſcattered in diſtinct Families. And how is this done? Why the Heavens are planted, or a glorious frame of Government and Polity is erected amongſt them, and the multitudes of their People are diſpoſed into an orderly Common-wealth, to be a firm foundation and bottom for the Government amongſt them. This is the Heavens and Earth of the Nations which is to be ſhaken, in my Text.

Iſa. 34. 4. *All the hoſt of heavens ſhall be diſſolved, and the heavens ſhall be rolled together as a ſcrole, and all their hoſt ſhall fall down as the leaf falleth from the vine.* Now theſe diſſolved, rolled *Heavens*, are no other but the Power and Heights of the oppoſing Nations, their Government and Tyranny, eſpecially that of *Idumea*, as both the fore-going and following Verſes do declare. *The indignation of the Lord* (ſaith he) *is upon the nations, and his fury upon their armies, he hath delivered them to the ſlaughter; their ſlain*, &c.

Jerem. 4. 23, 24, 25. *I beheld the earth, and lo, it it was without form and void; and the heavens, and they had no light. I beheld the mountains, and lo, they trembled, and all the hills moved lightly.* Here's *Heaven and Earth ſhaken*; and all in the raiſing of the Political State and Common-wealth of the *Jews* by the *Babylonians*, as is at large deſcribed in the Verſes following.

Ezek.

Ezek. 32. 7. *I will cover the heaven, and make the ſtars thereof dark: I will cover the ſun with a cloud, and the moon ſhall not give her light: and all the bright lights of heaven will I make dark over thee, and ſet darkneſs upon thy land, ſaith the Lord God.* Behold, *Heaven and Earth, Sun, Moon and Stars*, all ſhaken and confounded in the deſtruction of *Ægypt*; the *thing* the Prophet treats of, their Kingdom and Nation being to be ruined.

Not to hold you too long upon what is ſo plain and evident, you may take it for a Rule, that in the denunciations of the Judgments of God, through all the Prophets, *Heavens*, *Sun*, *Moon*, *Stars*, and the like appearing Beauties and Glories of the aſpectable Heavens, are taken for Governments, Governors, Dominions in Political States, as *Iſa.* 14. 12, 13, 14, 15. *Jer.* 15. 9. chap. 51. 25. *Iſa.* 13. 13. *Pſal.* 68. 8. *Joel* 2. 10. *Rev.* 8. 12. *Matt.* 24. 29. *Luke* 21. 25. *Iſa.* 60. 20. *Obad.* 4. *Rev.* 8. 13. chap. 11. 12. chap. 20. 11.

Furthermore, to confirm this Expoſition, St. *John* in the *Revelation* holds conſtantly to the ſame manner of Expreſſion: *Heaven* and *Earth* in that Book, are commonly thoſe which we have deſcribed. In particular this is eminently apparent, Chap. 6. 12, 13, 14, 15 ver. *And I beheld, and when he had opened the ſixth ſeal, there was a great earthquake, and the ſun became black as ſackcloth of hair, and the moon became as blood. And the ſtars of heaven fell unto the earth: And the heaven departed as a ſcrowl when it is rolled together; and every mountain and iſland were moved out of their places*, &c.

* The deſtruction and waſting of the Pagan Romiſh State, the Plagues and Commotions of her Peo-

* Euſeb. *Eccleſ. Hiſt. lib.* 9. *c.* 8, 10. *lib.* 3. *cap.* 27. *De vita* Conſtan. *lib.* 1. *cap.* 50, 51, 52.

ple,

ple, the dethroning her Idol-Worſhip, and deſtruction of Perſecuting Emperors and Captains, with the tranſition of Power and Soveraignty, from one ſort to another, is here held out under this grandeur of Words, being part of the ſhaking of *Heaven* and *Earth* in my Text.

Add laſtly hereunto, that the Promiſes of the Reſtoration of God's People into a glorious Condition, after all their Sufferings, is perpetually in the Scripture, held out under the ſame terms; and you have a plentiful demonſtration of this Point.

Iſa. 65. 17. *Behold, I create new heavens, and a new earth: and the former ſhall not be remembred, nor come into my mind*, ver. 18. *Be you glad and rejoyce for ever in that which I create*, &c. See *Iſa.* 66. 22, 23, 24.

2 Pet. 3. 13. *Neverthelefs we, according to his promiſe, look for new heavens, and a new earth, wherein dwelleth righteouſneſs.*

Rev. 21. 1. *I ſaw a new heaven and a new earth; for the firſt heaven and the firſt earth were paſſed away, and there was no more ſea.* The Heaven and the Earth is reſtored, but the Sea that ſhall be no more.

Thoſe gatherings together of many Waters, *Gen.* 1. 10. Rivers from all Places, or pretended Clergymen from all Nations, into General Councils, which were the *Sea*, or *many Waters*, on which the Whore ſate, *Rev.* 17. 1. ſhall have no Place at all in the Church's reſtored Condition.

I hope it is now fully cleared, what is meant by the Things that are ſhaken; even the Political Heights, the Splendour or Strength of the Nations of the Earth, the Foundation of the whole is laid, * and our Heap (or Building, if your favour ſo

* *Dimidium facti*, &c.

accept it) will go on apace; for to the *Analogy* hereof ſhall the reſidue of the words be interpreted.

Part II.] The ſecond thing conſiderable is, what is the *ſhaking* of theſe things? To this the Anſwer is now made brief and facile. Such as are the *things ſhaken*, ſuch muſt their ſhaking be; Spiritual, if Spiritual; Natural, if Natural; Civil, if Civil. Now, they being declared and proved to be Civil things, ſuch alſo is their *ſhaking*; *Matt.* 24. 6. 7. *Jer.* 4. 19. *Iſa.* 9. 5. Now, what is a Civil ſhaking of Civil Conſtitutions? How are ſuch things done in the World? What are theſe Earthquakes? Truly the accompliſhment hereof is in all Nations ſo under our Eyes, as that I need not ſpeak one word thereunto.

Part III.] Neither ſhall I inſiſt upon the third Enquiry, *viz. when this ſhaking* ſhall be: The Text is plain, that it muſt be previous to the bringing in of thoſe things that cannot be moved; that is, * the proſperous Eſtate of the Kingdom of Chriſt. Only we may obſerve, that beſides other *ſhakings* in particular Nations of leſs general Concernment and Importance, this Prophecy hath and ſhall receive a a two-fold eminent Accompliſhment, with reference unto a two-fold eminent Oppoſition, which the Kingdom of Chriſt hath met withal in the World.

Firſt from the *Pagan Roman State*, † which at the Goſpel's firſt entrance, held in ſubjection moſt of the chief Provinces of the then known World. What were the bloody Endeavours of the *Heaven* and *Earth* of that State, for the ſuppreſſion thereof, is known to our Children: The iſſue of the whole in the accom-

* Χρόνος ἢ καιρούς, ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ, Acts 1. 7. σεισμοὶ κατὰ τόπους, Matt. 24. 7.

† Ἐξῆλθε δόγμα ἀπὸ Καίσαρος Αὐγούστου, ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. Luk. 2. 1.

pliſhment

pliſhment of this Promiſe, ſhaking thoſe *Heavens and Earth* to pieces, I before pointed at from *Rev.* 6. 12, 13, 14, 15. beginning in the Plagues of the perſecuting *Emperors*, and ending in the Ruine of the Empire itſelf. But,

2. The *unmovable things* were not yet in their Glory to be brought in. More Seed of Blood muſt be ſown, that the end of the Goſpels Year may yield a plentiful Harveſt That *ſhaking* was only for Vengeance upon an old curſed, and not for the bringing in of a new bleſſed State. The *vials* of God's Wrath having crumbled the Heavens and Earth of *Pagan Rome* into ſeveral pieces; * and that Empire being removed as to its old Form, by the Craft of Satan, it became moulded up again into a Papal Soveraignty, to exerciſe *all the Power of the firſt Beaſt*, in Perſecution of the Saints, *Rev.* 13. 12. This ſecond Preſſure, though long and ſore, muſt have an End: The new-moulded *Heaven* and *Earth* of *Papal* Antichriſtian *Rome*, running by a myſterious Thread through all the Nations of the Weſt, muſt be ſhaken alſo, *Rev.* 18. 2. *Iſa.* 60. 12. *Pſal.* 2. 6. which when it is accompliſhed, there ſhall be no more Sea. There is not another Beaſt to riſe, nor another State to be formed; let Endeavours be what they will, the Lord Jeſus ſhall Reign. And this for opening of the firſt General Head.

II. *General Head.*] Secondly, What is the *Removal of Heaven and Earth being ſhaken?* The word here tranſlated *removal*, is μετάθεσις. Whence that is come to paſs I dare not poſitively ſay. This, doubtleſs, is a common fault amongſt Tranſlators, that they will accommodate the words of a Text to their own apprehenſion of the Sence and Matter thereof. Under-

* Τὸ κατέχον. 2 Theſſ. 2. 6.

 ſtanding,

ſtanding, as I ſuppoſe, that the things here ſaid to be ſhaken, were the Jewiſh Ordinances, they tranſlated their Diſpoſition, a *Removal*; *Heb.* 11. 5. *Jude* 4. *Gal.* 1. 6. *Heb.* 6. 18. *Heb.* 7. 12. as the truth is, they were removed: But the word ſignifies no ſuch thing. As its natural importance, from its riſe and compoſition is otherwiſe, ſo neither in the Scripture, or any prophane Author, doth it ever ſignify properly a *removal*: * *Tranſlation*, or changing, is the only native, genuine import of it; and why it ſhould, in this Place, be haled out of its own Sphere, and tortured into a new Signification, I know not: *Removal* is of the Matter, *Tranſlation* of the Form only. It is not then a deſtruction and total amotion of the Great Things of the Nations, but a change, tranſlation, and new-moulding of them, that is here intimated: They ſhall be ſhuffled together almoſt into their primitive Confuſion, and come out new-moulded, for the Intereſt of the Lord Jeſus. All the preſent States of the World are cemented together by Antichriſtian Lime, as I ſhall ſhew afterwards. Unleſs they be ſo ſhaken as to have every cranny ſearched and bruſhed, they will be no quiet Habitation for the Lord Chriſt and his People. This then is the μεϑέσις of the *Heaven and Earth* of the Nations.

Now this is evident, from that full Prediction which you have of the Accompliſhment hereof, *Rev.* 17. 12, 13. & 16.

Ver 12. The *Kingdoms* of the Weſt receive *power at one hour with the Beaſt.*

Ver 12. In their Conſtitution and Government at firſt received *they give their Power to the Beaſt, and fight againſt the Lamb.*

Ver. 14. The *Lamb with his faithful and choſen ones*

* *Mutationem: Trem. Tranſlationem.* Eraſm. *Ar. Mont.*

over-

overcomes them. There their *Heaven* and *Earth* is ſhaken.

Ver. 16. Their Power is tranſlated, new-moulded, and becomes *a power againſt the Beaſt, in the hand of Jeſus Chriſt.*

This then is the *ſhaking* and *removal* in my Text; which is ſaid to be *as of things that are made*; that is, by Men, through the concurrence of Divine Providence for a ſeaſon; (which making you have, *Rev.* 17. 12, & 17.) not like the Kingdom of Chriſt, which being of a purely divine Conſtitution ſhall by no Humane Power receive an End.

The other parts of the Text follow briefly.

The next Thing is, the Apoſtle's Proof of this Aſſertion. And he tells you, this once more the beginning of the Sentence he urged from the Prophet ſignifies no leſs. The words in the Prophet are, עוד אחת מעט הוא *yet once, it is a little*; meghat hi, *it is a little*, is left out by the Apoſtle, as not conducing to the Buſineſs in hand: ἔτι ἅπαξ, (as he rendreth *hod achath*) are a ſufficient demonſtration of the Aſſertion. In themſelves they hold out a commutation of Things; and as they ſtand in conjunction in that place of the Prophet, declaring that that *ſhaking* and commutation muſt be for the bringing in of the Kingdom of the Lord Chriſt. In brief, being interpreted by the ſame Spirit whereby they were indited, we know the Expoſition is true.

The laſt *Head* remaineth under two Particulars.

1. *What are the things that cannot be ſhaken.*
2. *What is their remaining.*

For the firſt, the *things that cannot be ſhaken*, ver. 24. are called a *kingdom that cannot be removed* ver. 28. A Kingdom ſubject to none of thoſe Shakings and Alterations which other Dominions have been toſſed to and fro withal; *Pſal.* 2. 6. *Pſal.* 110. 2. *Acts*

2. 36 *Rev.* 1. 18. 1 *Cor.* 15. 24, 25, 26, 27. *Daniel* calls it, *A not giving of the kingdom to another people,* Dan 2. 44 Not that Oecumenical Kingdom which he hath with his Father, as King of Nations, but that Oeconomical Kingdom which he hath by Diſpenſation from his Father, as King of Saints. Now this may be conſidered two ways:

1. As purely internal and ſpiritual, which is the rule of his Spirit in the Hearts of all his Saints, *Luke* 6. 20. *Mark* 12. 34, *&c.* This cometh not with Obſervation, it is within us, *Luk* 17. 20, 21. conſiſting in Righteouſneſs, Peace, and Joy in the Holy Ghoſt *Rom.* 14. 17.

Pſal. 45. 6. Pſal 145. 13. Iſa. 9. 7. Obad. 21.

2. As external, and appearing in Goſpel Adminiſtrations, ſo is Chriſt deſcribed as a King in the midſt of their Kingdom, *Rev.* 1. 14, 15, 16, 17. As alſo *chap.* 4. As alſo *chap.* 11. 15. and both theſe may be again conſidered two ways:

1. In reſpect of their Eſſence and Being; and ſo they have been, are, and ſhall be, continued in all Ages: *He hath built his Church upon a Rock, and the gates of hell ſhall not prevail againſt it,* Matt. 16. 18.

Iſa. 11. 5, 6, 7, 8, 9. 10. *Chap.* 18. 18, 19 & 30. 18. 19. Micah 4. 1.

2. In reference to their extent in reſpect of Subjects, with their viſible glorious Appearance, which is under innumerable Promiſes, to be very great in the latter Days. *For it ſhall come to paſs in the laſt days, that the mountain of the Lord's houſe ſhall be eſtabliſhed in the top of the mountains, and ſhall be exalted above the hills, and all nations ſhall flow unto it;* Iſa. 2. 4.

Theſe then are the Things which cannot be ſhaken, which we may reduce to three Heads.

Iſa. 49. 18, 19, 20, 21, 22.

1. The growth of Righteouſneſs, Peace and Joy in the Saints, being filled with Light and Love, from the ſpecial Preſence

Preſence of Chriſt, with a wonderful increaſe of the Number of them, multitudes of the Elect being to be born in thoſe days; the reſidue of the Jews and fulneſs of the Gentiles meeting in one Fold, and there dwelleth Righteouſneſs; 2 *Pet.* 3. 13.

Chap. 54. 1, 2, 3, *&c.* v. 11, 12. *Chap.* 60. 16, 17. Ezek. 48. 35. Amos 9. 11. Rom. 11. 15. *&c.*

2. The adminiſtration of Goſpel Ordinances, in Power and Purity, according to the apppointment, and unto the acceptation of the Lord Jeſus. *The temple of God and the altar being meaſured anew; the outward Court defiled with Gentile worſhip, is left out*, Rev. 11. 1, 2.

Iſa. 49. 22, 23. *Chap.* 66. 21. Mal. 3. 3. Ezek. 43. 10, 11. Rev. 21. 3.

3. The glorious and viſible manifeſtation of thoſe Adminiſtrations, in the Eyes of all the World, in Peace and Quietneſs, *None making afraid, or hurting in the whole mountain of the Lord*, Iſa. 65. 25.

Chap. 54. 11, 12. 13, *&c.* Zech. 14. 9, 10, 11.

For the Perſonal Reign of the Lord Jeſus on Earth, *Acts* 3. 21. I leave it to them, with whoſe Diſcoveveries I am not, and Curioſities I would not be acquainted.

But as for ſuch, who from hence do, (or for ſiniſter Ends, pretend to) fancy to themſelves a terrene kingly State, unto each private particular Saint, ſo making it a bottom, *vivendi ut velis*, for every one to do that which is good in his own Eyes, to the diſturbance of all Order and Authority Civil and Spiritual, as they expreſly claſh againſt innumerable Promiſes, ſo they directly introduce ſuch Confuſion and Diſorder, as the Soul of the Lord Jeſus doth exceedingly abhor.

It is only the three Things named, with their neceſſary Dependencies, that I do aſſert.

And Laſtly, of *theſe* it is ſaid, they muſt *remain*; that is, continue, and be firmly eſtabliſhed, as the word is often uſed; *Rom.* 9. 11.

The words of the Text being unfolded, and the Mind of the Holy Ghoſt in them diſcovered, I ſhall from them commend to your Chriſtian Conſideration this following Poſition.

Obſ.] *The Lord Jeſus Chriſt, by his mighty Power, in theſe latter Days, as Antichriſtian Tyranny draws to its period, will ſo far ſhake and tranſlate the political Heights, Governments, and Strength of the Nations, as ſhall ſerve for the full bringing in of his own peaceable Kingdom; the Nations ſo ſhaken, becoming thereby a quiet Habitation for the People of the moſt High.*

Though the Doctrine be clear from the Text, yet it ſhall receive further ſcriptural Confirmation, being of great Weight and Concernment.

Dan. 2. 44. *And in the days of theſe kings ſhall the God of heaven ſet up a kingdom, which ſhall never be deſtroyed: and the kingdom ſhall not be left to other people, but it ſhall break in pieces, and conſume all theſe kingdoms, and it ſhall ſtand for ever.*

That this is affirmed of the Kingdom of Chriſt under the Goſpel, none ever doubted.

Three Things are here remarkably intimated of it:

1. The *time* wherein it ſhall moſt eminently be eſtabliſhed; and that is in the days of theſe Kings of which *Daniel* was ſpeaking.

2. The *efficacy* of it being ſet up, *it ſhall break in pieces all theſe Kingdoms.*

3. Its own *ſtability*, *it ſhall never be deſtroyed.*

For the firſt there is great Debate, about the principal Senſe of the accompliſhing of this Prediction; much heſitation who thoſe Kings are; in whoſe Days the Kingdom of Chriſt is eminently to be eſtabliſhed.

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In the Days when the two Legs of the *Roman* Empire shall be divided into ten Kingdoms, and those Kingdoms have opposed themselves to the Power of Christ, that is, in the Days wherein we live, say some. Yea, most of the Ancients took this for the *Romvn* Empire; and to these, the bringing in of the Kingdom of Christ, is the establishment of it in in these Days: Others understand the *Syrian* and *Ægyptian* Branches of the *Grecian* Monarchy, and the bringing in of Christ's Kingdom, to be in his Birth, Death, and preaching of the Gospel, wherein certainly the Foundations of it were laid: I will not contend with any Mortal hereabouts: Only I shall oppose one or two things to this latter Interpretation: As,

1. The Kingdom of *Syria* was totally destroyed, and reduced into a *Roman* Province sixty Years before the Nativity of Christ, and the *Ægyptian* thirty: So that it is impossible that the Kingdom of Christ, by his Birth, should be set up in their Days.

2. It is ascribed to the efficacy of this Kingdom, that being established, it shall break in pieces all those Kingdoms: Which how it can be, when at the first setting of it up, they had neither Place nor Name, nor scarce Remembrance.

So that it must needs be the declining divided *Roman* Empire, shared amongst sundry Nations, that is here intimated; and so consequently the Kingdom of Christ to be established, is that glorious Administration thereof, which in these days, their days, he will bring in.

Be it so, or otherwise, this from hence cannot be denied, That the Kingdom of Christ will assuredly shake and translate all opposing Dominions, until it self be established in and over them all, ὅπερ ἔδει δεῖξαι, which is all I intend to prove from this Place. The ten-partite Empire of the West, must give place

to

to the Stone cut out of the Mountain without Hands.

Dan 7. 27. *The kingdom, and dominion, and greatneſs of the kingdom under the whole heaven, ſhall be given to the people of the ſaints of the moſt High, whoſe kingdom is an everlaſting kingdom, and all dominions ſhall ſerve and obey him.* Hitherto is the end of the Matter.

Either Antichriſt is deſcribed in the cloſe of this Chapter, or one very like him, St. *John* painting him in the *Revelation* with all this Man's Colours: Plainly intimating, that though in the firſt Place, that mad raging Tyrant *Antiochus the Illuſtrious* was pointed at, yet that another was to riſe in his likeneſs, with his Craft and Cruelty, that with the aſſiſtance of the ten Horns, ſhould plague the Saints of the *Chriſtians*, no leſs than the other had done thoſe of the *Jews*. Now, what ſhall be the iſſue thereof? *ver.* 26. *His dominion, with his adherents, ſhall be taken away and conſumed:* And then ſhall it be given to the People of the moſt High, as before: Or they ſhall enjoy the Kingdom of Chriſt in a peaceable manner; their Officers being made Peace, and their Exactors Righteouſneſs.

Is is clearly evident, from theſe and other Places in that Prophecy, that he who is the only Potentate, will ſooner or later ſhake all the *Monarchies* of the Earth, where he will have his Name known, that all Nations may be ſuited to the Intereſt of his Kingdom, which alone is to endure.

Iſa. 60. In many Places indeed throughout, holds out the ſame.

Ver. 12. *The nation and the kingdom which will not ſerve thee, ſhall be broken to pieces:* That is, all the Nations of the Earth; not a *known Nation*, but the Blood of the Saints of Chriſt is found in the Skirts thereof.

thereof. Now, what ſhall be the iſſue when they are ſo broken?

Ver. 17. 18. *I will make thine officers peace, and thine exactors righteouſneſs: Violence ſhall no more be heard in thy land, waſting nor deſtruction within thy borders: but thou ſhalt call thy walls ſalvation, and thy gates praiſe.*

See at your leiſure to this purpoſe, *Amos* 9. 11, 12, 13, 14, 15. *Jer.* 31. 23, 24, 25 *Iſa.* 33. 21, 22, 23, 24.

I ſhall only add that punctual Deſcription which you have of this *whole Matter*, as *Daniel* calls it in the *Revelation*, with reſpect unto its Accompliſhment; *chap.* 17. The *Roman* Harlot having procured the ten Kings or Kingdoms, into which the laſt Head of the *Roman* Empire ſprouted, about the Year 450, by the inundation of the Northern Nations to joyn with her, they together make War againſt the Lamb, *ver.* 12, 13, 14.

12. *The ten Horns which thou ſaweſt* (upon the laſt Head of the great Beaſt, the *Roman* Monarchy) are *ten Kings, which have received no Kingdom as yet*, (to wit, when *John* ſaw the Viſion) *but receive power as Kings one hour with the Beaſt*, (about 400 Years after this, the Pope aſcending to his Soveraignty, and theſe Weſtern Nations growing into diſtinct Dominions about the ſame time.)

13. *Theſe have one Mind*, (that is, as to the Buſineſs in hand, for otherwiſe they did and do vex one another with perpetual Broyls and Wars) *and ſhall give their Power and Strength to the Beaſt* (or ſwear to defend the Rights of holy Church, which is no other than *Babylon*, and act accordingly.)

14. *Theſe make war with the Lamb*, (having ſworn and undertaken the defence of holy Church, or *Babylon*, they perſecuted the poor Hereticks with

with Fire and Sword; that is, the Witneſſes of the Lamb, and in them the Lamb himſelf, ſtriving to keep his Kingdom out of the World) *and the Lamb ſhall overcome them*, ſhaking and tranſlating them into a new Mould and Frame: *For he is Lord of lords, and King of kings, and they that are with him* (whoſe help and endeavours he will uſe) *are called, and choſen, and faithful.*

16. *The ten Horns which thou ſaweſt upon the Beaſt*, (being now ſhaken, changed, and tranſlated in Mind, Intereſt, and perhaps Government,) *theſe hate the whore, and ſhall make her deſolate*, (are inſtrumental in the Hand of Chriſt, for the ruine of that Anti-chriſtian State, which before they ſerved) *and naked, and ſhall eat her fleſh, and burn her with fire.*

Hence, *chap.* 18. 2. *Babylon*, and that whole Anti-chriſtian State, which was ſupported upon their Power and Greatneſs, having loſt its Props, comes topling down to the Ground; *Babylon the great is fallen, is fallen*, ver 2. and the Saints take Vengeance on the Whore for all her former Rage and Cruelty. *Double unto her double, according to her works*, ver. 6.

Ver. 9. *And the Kings of the Earth* (being ſome of them ſhaken out of their Dominion, for refuſing to cloſe with the Lamb) *who have committed fornication, and lived deliciouſly with her* (learning and practiſing falſe Worſhip of her inſtitution) *ſhall bewail her, and lament for her*, (as having received ſuccour from her, her Monſteries and Shavelings, in their Diſtreſs, whereunto indeed they were brought for her ſake) *when they ſhall ſee the ſmoak of her burning*, (beholding her Darkneſs, Stink, and Confuſion, in her final Deſolation.)

Now, all this ſhall be tranſacted with ſo much obſcurity and darkneſs, Chriſt not openly appearing unto carnal Eyes, that though *many ſhall be purified and made*

made white, yet the wicked ſhall do wickedly, and none of the wicked ſhall underſtand; but the wiſe ſhall underſtand, Dan 12. 10. There ſhall be no ſuch demonſtration of the Preſence of Chriſt, as to open the Eyes of hardned Men: But at length, having ſuffered the poor deceived Wretches to drink of the Cup prepared for them, he appears himſelf glorioufly, *chap.* 19. 13. in a more eminent manner than ever before, to the total Deſtruction of the reſidue of Oppoſers. And that this will be the utmoſt cloſe of that Diſpenſation wherein now he walketh, I no way doubt.

The Aſſertion being cleared and proved, the Reaſons of it come next to be conſidered: And the firſt is, that

Reaſ 1] * It ſhall be done by the way of Recompence and Vengeance. *It is the great day of the wrath of the Lamb, Rev.* 6. 17. *The land ſhall be ſoaked with blood, and the duſt made fat with fatneſs. For it is the day of the Lord's vengeance, and the year of recompence for the controverſie of Zion*, Iſa. 34. 7, 8. *The day of vengeance is in his heart, when the year of his redeemed is come*. Iſa. 63. 4.

The Kings of the Earth have given their Power to Antichriſt, endeavouring to the utmoſt to keep the kingdom of Chriſt out of the World. What, I pray, hath been their main Buſineſs for 700 Years and upwards, even almoſt ever ſince the Man of Sin was enthroned? have they earned the Titles *Eldeſt Son of the Church*; How *the Catholick and moſt Chriſtian King*; *Defender of the Faith*, and the like? Hath it not been by the Blood of Saints? Is there not, in every one of theſe King-

* Pſal. 2. 4, 5. Pſal. 137. 8, 9. Iſa. 47. 1, 2, 3. Iſa. 49. 26. Jer. 50. 33, 34. *chap* 51. 24, 25, 34, 35. Zech. 12. 2, 3, 4. *chap.* 14. 12. Rev. 18. 6, &c.

doms,

doms, the ſlain, and the baniſhed ones of Chriſt to anſwer for? In particular;

Hath not the Blood of the Saints of Jeſus, ycleaped by Antichriſt and his Adherents, *Wickliffs* and *Lollards*, cried from the Ground for Vengeance upon the *Engliſh Heaven and Earth* for a long ſeaſon? Did not their Bodies lie in the Streets of *France* under the Names of * *Waldenſes*, *Albigenſes*, and poor Men of *Lyons*? Hath not *Germany*, and the annexed Territories, her *Huſſe*, and *Huſſite*, *Hierom*, and *Subutraguians* to anſwer for? Is not *Spain*'s *Inquiſition* enough to ruine a World, much more a Kingdom? Have not all theſe, and all the Kingdoms round about, waſhed their Hands and Garments in the Blood of Thouſands of Proteſtants? And do not the Kings of all theſe Nations as yet ſtand up in the room of their Progenitors, with the ſame implacable enmity to the Power of the Goſpel? Shew me ſeven Kings that ever yet laboured ſincerely to enhance the Kingdom of the Lord Jeſus, and I dare boldly ſay, *Octavus quis fuerit nondum conſtat.* And is there not a Cry for all this, *How long, Lord, holy and true. doſt thou not avenge our blood on them that live on the earth?* Rev. 6. 10. Doth not *Sion* cry, *The violence done to me and my fleſh be upon Babylon, and my blood upon thoſe Heavens* of the Nations? And *will not the Lord avenge his Elect that cry unto him day and night? will he not do it ſpeedily? Will he not call the fowls of Heaven to eat the fleſh of kings and captains and great men of the earth?* Rev. 19. 18. Will he not make theſe *Heavens* like the *wood of the vine*, not a *Pin* to be taken off them to hang a Garment on, in his whole Tabernacle?

* Acts and Mon. Hiſtor. Pap.

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The time ſhall come wherein the *Earth* ſhall diſcloſe her ſlain, and not the ſimpleſt *Heretick*, as they were counted, ſhall have his Blood unrevenged: Neither ſhall any Atonement be made for this Blood, or Expiation be allowed, whilſt a Toe of the Image, or a Bone of the Beaſt, is left unbroken.

Reaſ. 2.] That by his own Wiſdom he may frame ſuch a Power as may beſt conduce to the carrying on of his own Kingdom among the Sons of Men. *

He hath promiſed his Church, that he will give unto it *Holy Prieſts and Levites*, Iſa. 66. 20, 21. which ſhall ſerve at the *great feaſt of tabernacles*, Zech. 14. 16. A ſufficient demonſtration that he will dwell ſtill in his Churches by his Ordinances, whatſoever ſome conceive: So alſo, *That he will make her Civil Officers Peace, and her Exactors Righteouſneſs*, Iſa. 60. 17, 18. They ſhall be ſo eſtabliſhed, that the Nations, as Nations, may ſerve it; and the *kingdoms of the world, ſhall become the kingdoms of our Lord*, Rev 11. 15.

For the preſent, the Government of the Nations, (as many of them as are concerned therein) is purely framed for the Intereſt of Antichriſt. No kind of Government in *Europe*, or Line of Governors ſo ancient, but that the *Beaſt* is as old as they, and had a great influence into their Conſtitution or Eſtabliſhment, to provide that it might be for his own Intereſt.

I believe it will be found a difficult Task, to name any of the Kingdoms of *Europe*, (excepting only that remoteſt Northward) in the ſetting up and eſtabliſhment whereof, either as to Perſons or Government,

* Pſal. 2. 9, 10, 11, 12. Rev. 17. 14. Matt. 28. 20. 1 Cor. 11. 26. Epheſ. 4. 11, 12, 13. 1 Tim. 6. 13, 14. Pſal. 45. 16. Iſa. 49. 7, 23.

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the Pope hath not expreſly bargain'd for his own Intereſt, and provided that that ſhould have the chiefeſt place in all the Oaths and Bonds that were between Princes and People.

Bellarmine, to prove that the Pope hath a Temporal Power indirectly over all Kings and Nations * (if he mean by *indirectly*, gotten by indirect Means, it is actually true, as too too many of them) gives ſundry Inſtances in moſt of the moſt eminent Nations in *Europe*, how he hath actually exerciſed ſuch a Power for his own Intereſt.

There have been two moſt famous and remarkable Changes of the Government of theſe Nations, and into both of them what an Influence the Pope had, is eaſily diſcernible.

The firſt was between the Years 4 and 500 after Chriſt, 2 *Theſſ.* 2. 6, 7. when the *Roman* Empire of the Weſt, that which with-held the *Man of Sin* from acting his Part to the Life, was ſhivered to pieces by many barbarous Nations, *Dan.* 2. 41. who ſettling themſelves in the fruitful Soils of *Europe*, began to plant their *Heavens, and lay the Foundations of their Earth*, growing up into Civil States; for the moſt part appointing them to be their Kings in Peace, who had been their Leaders in War.

This furious Inundation ſettled the *Franches* in *Gall*, the *Saxons* in *England*, the *Weſt Goths* in *Spain*, the *Eaſt Goths* and *Longobards* in *Italy*, † and ſet up the *Almans* in *Germany*; from ſome whereof, though for divers Years, the Papal World was exceedingly

* Rev. 18. 3. Οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπορνεύσαν. Bel. de Rom. Pon. *lib.* 5. *c.* 8.

† Οὗτοι μίαν γνώμην ἔχουσι καὶ τὴν δύναμιν καὶ τὴν ἐξουσίαν ἑαυτῶν τῷ θηρίῳ διαδιδόασιν.

tormented,

tormented, and *Rome* itſelf ſacked, yet in the cloſe and making up of their Governments, changing their Manners and Religion, they all ſubmitted to the Uſurpation of the Man of Sin, *Rev.* 17. 13. So that in all their windings up there was a Salve for him and his Authority.

The ſecond Great Alteration took up a long ſpace, and was in Action about 300 Years, reckoning it from the tranſlation of the *French* Crown, from *Childerick* the IVth. unto *Pepin* and his Son *Charles*, by Papal Authority, unto the Conqueſt of *England* by the *Normans*; in which Space, the Line of *Charles* in *France*, was again by the ſame Authority and the Power of *Hugh Capet*, cut off: No State in *Europe*, the choice Patrimony of the Beaſt, that did not receive a ſignal Alteration in this Space; nor was there any Alteration, but that the Pope had a Hand in every one of them, and either by pretended Collations of Right, to pacifie the Conſciences of bloodthirſty Potentates, in the undertaking and purſuing their unjuſt Conqueſts, or fooliſh *mitred confirmations* of *Sword purchaſes*, he got them all framed to his own End and Purpoſe, which was to bring all theſe Nations into ſubjection to his Babyloniſh Uſurpations; which their Kings finding no way inconſiſtent with their own Deſigns, did willingly promote, labouring to enforce all Conſciences into ſubjection to the *Roman* See.

Hence it is, as I obſerved before, that ſuch an interpoſition was made of the Rights of Holy Church, that is, *Babylon*, the Mother of Fornications, *Rev.* 17. 15, 16. in all the Tyes, Oaths, and Bonds between Princes and People. And for the advancement of the righteous Judgments of God, that the Sons of Men may learn to fear and tremble before him: * It may be obſerved, that that which doth and ſhall ſtick

* Πέμψει αὐτοῖς ὁ θεὸς ἐνέργειαν πλάνης,

upon Potentates to their Ruine, is not ſo much their own or any other Intereſt, as the very Dregs of this Papal Antichriſtian Intereſt, thruſt into their Oaths and Obligations, for no End in the World, but to keep the Lord Jeſus out of his Throne, 2 *Theſſ.* 2. 11.

This is a ſecond Reaſon, why the Lord Jeſus by his mighty Power, at the bringing in of his unmoveable Kingdom, *will ſhake the Heavens and the Earth of the Nations*; * even becauſe in their preſent Conſtitution they are directly framed to the Intereſt of Antichriſt, which by notable Advantages at their firſt moulding, and continued Inſinuations ever ſince, hath ſo rivited itſelf into the very Fundamentals of them, that no digging or mining, with an *Earthquake*, will caſt up the Foundation-ſtones thereof. The Lord Jeſus then having promiſed the Service of the Nations to his Church, will ſo far open their whole Frame to the Roots, as to pluck out all the curſed Seeds of the *Myſtery of Iniquity*, which by the Craft of Satan, and Exigencies of State, or Methods of advancing the Pride and Power of ſome Sons of Blood, have been ſown amongſt them.

Reaſ. 2.] Becauſe as is their Intereſt, ſo is their Acting. The preſent Power of the Nations ſtands in direct Oppoſition to the bringing in of the Kingdom of Chriſt. Two things there are which confeſſedly are incumbent on him in this Day of his Advancement.

1. The bringing home of his Ancient People, to be one Fold with the fulneſs of the Gentiles; raiſing up the Tabernacle of *David*, and building it as in days of old, *Joh.* 10. 16. *Iſa.* 37. 31. *Jer.* 30. 9. *Ezek.* 34. 23. chap. 37. 24, 25. *Hoſ.* 3. 5. *Amos* 9. 11.

* *Roma ſedes Petri, quæ Paſtoralis honoris, facta caput mundo, quicquid non poſſidet armis religione tenet.* Proſp. de Ingrat.

in

In the accompliſhment of innumerable Promiſes, and anſwer to millions of Prayers, put up at the Throne of Grace, for this very Glory in all Generations. Now there be two main Hindrances of this Work that muſt be removed: The firſt whereof is,

1 *Reall*, the *Great River Euphrates*, the ſtrength and fulneſs of whoſe Streams doth yet rage ſo high, that there is no paſſage for the Kings of the Eaſt to come over; *Exod.* 14. 21, 22. *Joſh.* 3. 15, 16. *Hab.* 3. 8. wherefore this muſt be dried up as other Waters were for their Fore-fathers in days of old, *Rev.* 16. 12. Doubtleſs this is ſpoken in alluſion to *Abraham*'s coming over that River into *Canaan*, when the Church of God in his Family was there to be erected; whence he was called the *Hebrew*, that is, the Paſſenger, to wit, over the River, *Gen.* 14. 13. and then it may well enough denote the *Turkiſh* Power, which, proud as it is at this day, poſſeſſing in Peace all thoſe Regions of the Eaſt, yet God can quickly make it wither and be dried up: Or to the deliverance of the Jews from *Babylon*, when it was taken and deſtroyed by the drying up of the Streams of that River, and ſo the Yoak of her Tyranny broken from the Church's Neck, *Jer.* 51. 31, 32. and ſo it can be no other but the Power of the Romiſh *Babylon*, ſupported by the Kings of the Nations, which muſt therefore be ſhaken and dried up.

2. *Moral*; or the Idolatry of the Gentile Worſhipers. The *Jews* ſtick hard as yet at this, that God ſhould aboliſh any kind of Worſhip which himſelf had once inſtituted, *Rev.* 11. 2. But that he ſhould ever accept any falſe Worſhip, which he had once ſtrictly prohibited, and no where to this day appointed, to this they will never be reconciled. Now ſuch is all the invented Idolatrous Worſhip which the Kings of the Earth have ſucked in from the Cup

of fornication held out unto them in the Hand, and by the Authority of the *Roman Whore*; this ſtill they cleave cloſe unto, and will not hearken *to the Angels preaching the everlaſting goſpel, that men ſhould worſhip him, who made the heavens, and the earth, and the ſea, and the fountains of waters*, Rev. 13. 6, 7. that is, the God of Heaven in Jeſus Chriſt, in Oppoſition to all their *Iconolatry*, *Artolatry*, *Hagiolatry*, *Staurolatry*, *and Maſs Abominations*. This then muſt alſo be removed: And becauſe, as you ſaw before, it is ſo rivited and cemented into, and with all the Orbs of the Nations, *Heaven and Earth*, that they muſt be ſhaken, and brought εἰς μετάθεσιν, before it can be effected.

2. The ſecond thing he hath to accompliſh, is the tremendous total Deſtruction of *Babylon*, Pſal. 37. 8, 9. Iſa. 47, 7, 8, 9. the Man of Sin, and all his adherents, that are not obedient to the Heavenly Call, *Rev.* 18. 4. *Jer.* 51. 25, 26. *Rev.* 17. 1, 2. *Zech.* 2. 7. *Jer.* 51. 6. *Jud.* 16. 28, 29. Now as *Sampſon* intending the deſtruction of the Princes, Lords, and reſidue of the *Philiſtines*, who were gathered together in their Idol Temple, he effected it, by pulling away the Pillars whereby the Building was ſupported; whereupon the whole Frame topled to the Ground. So the Lord intending the ruine of that mighty Power, whoſe top ſeems to reach to Heaven, will do it by pulling away the Pillars and Supporters of it; after which it cannot ſtand one Moment. Now, what are the Pillars of that fatal Building? Are they not the Powers of the World, as at preſent ſtated and framed? Pull them away, and, alas! what is Antichriſt? It is the Glory of the Kings put upon her, that makes Mens Eyes ſo dazle on the *Roman* Harlot. otherwiſe ſhe is but like the *Egyptian* Deities, whoſe ſilly Worſhippers through many glorious Portals and Frontiſpieces were led to adore the Image of an ugly Ape.

Add

Add hereunto, that in this Mighty Work, the Lord Jeſus Chriſt will make uſe of the Powers of the Nations, the Horns of them; that is, their Strength, *Rev.* 17. 16. they muſt hate the Whore, and make her deſolate and naked; and eat her Fleſh, and burn her with Fire. Now, whether this can be accompliſhed or no in their preſent Poſture, is eaſily diſcernible. * Doth not the Papal Intereſt lie at the bottom of all or the moſt ruling Lines of *Chriſtendom*? Can that be ejected, without unbottoming their own Dominion? Do they not uſe the efficacy of the *Roman Juriſdiction*, to balance the Powers of their Adverſaries Abroad, and to awe their Subjects at Home? Hath he not a conſiderable Strength in every one of their own Boſoms? Are not the Locuſts of their Religious Orders all ſworn Slaves to the Pope, for number ſufficient to make an Army to fight the greateſt Emperor in the World? Are not moſt Potentates tied by Oath, or other Compact, to maintain either the whole, or ſome part of the old Tower, under the Name of Rights of holy Church Prelates, and the like? And can any expect that ſuch as theſe ſhould take up the deſpiſed Quarrel of the Saints, againſt that flouriſhing Queen? Doubtleſs, no ſuch Fruit will grow on theſe Trees before they are throughly ſhaken.

Reaſ. 4.] That his own People ſeeing all Earthly things ſhaken and removing, may be raiſed up to the laying hold of that durable Kindom that ſhall not be removed; *Heb.* 12. 28. All carnal Intereſts will doubtleſs be ſhaken with that of *Babylon*, 2 *Cor.* 4. 18. Many of God's People are not yet weaned from the things that are ſeen; no ſooner is one carnal

* *Petra dedit Petro, Petrus diadema Rodulfo.*

Form ſhaken out, but they are ready to cleave to another; yea, to warm themſelves in the feathered Neſts of unclean Birds. All fleſhly Dominion within doors, and all civil Dominion that oppoſeth without doors, ſhall be ſhaken. Now theſe things are ſo glewed alſo to Mens Earthly Poſſeſſions, the Talons of the Birds of Prey having firmly ſeized on them, that they alſo muſt be ſhaken with them: And therefore from them alſo will he have us to be looſed, 2 *Pet.* 3. *ver.* 12, 13.

And theſe are ſome of the Reaſons of the Propoſition laid down, which is ſo bottomed, ſo proved, as you have heard. Of the ſpeedy Accompliſhment of all this, I no way doubt. *I believe, and therefore I have ſpoken.* Whether I ſhall ſee any further perfection of this Work whilſt I am here below, I am no way ſolicitous; being aſſured, that if I fail of it here, I ſhall, through the Grace of him who loved us, and gave himſelf for us, meet with the Treaſures of it elſewhere. Come we to the Uſes.

Uſe 1.] The riſe of our firſt *Uſe* I ſhall take from that of the Prophet; *Who is wiſe, and he ſhall underſtand theſe things? prudent, and he ſhall know them? for the ways of the Lord are right, and the juſt ſhall walk in them: but the tranſgreſſors ſhall fall therein,* Hoſ. 14. 9. Labour for this Heavenly Wiſdom and Prudence, that we may know theſe things, and be acquainted with the Mind and Will of God, in the Seaſon and Generation wherein we live. His Way is not ſo in the Dark, nor his Footſteps in the Deep, but that we may perceive what he is about.

Luk. 12. 54, 55, 56. our Saviour gives it in as a ſure Teſtimony of the *Phariſees* Hypocriſie, notwithſtanding all their Pretences, and poſſeſſion of *Moſes*'s Chair, that they were wiſe in Earthly things, and had drawn out Experiences by long Obſervation, of what

what was like to come to pass as to the *Weather*, by considering the ordinary Signs of the Alterations thereof; but notwithstanding that mighty effectual concurrence of Signs in Heaven and Earth, with the accomplishment of Prophecies, all pointing to the instant establishment of the Kingdom of God, in the coming of the *Messiah*, not discerning them at all, they come and cry, *If thou be the Christ, give us a sign*; when, without satisfying their sinful Curiosity, Heaven and Earth was full of Signs round about them.

Men who will not receive God's *Signs*, suppose they should be wonderful Proficients in Credulity, might they have *Signs* of their own fancying * The *rich Glutton* thought, that if his way of Teaching might have been set up by Men *rising from the dead*, there would have been a world of Converts, more than were made by the preaching of the Word of God. Men suppose, that if God should now from Heaven give in some discriminating Prodigy, Oh, how abundantly should they be satisfied: The truth is, the same Lust and Corruption which makes them disbelieve God's Signs, moves them to look after Signs of their own.

For this very thing then, were the Pharisees branded as Hypocrites, that having Wisdom in Natural things, to calculate and prognosticate from necessary Signs; yet in the Works of the Lord, though the Signs which in his Wisdom he was pleased to give, were plentiful round about them, yet they must have some of their own chusing. I pray God none such be found in our days.

* Ἔχουσι Μωσέα καὶ τοὺς προφήτας, οὐχὶ πατὴρ Ἀβραάμ· ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῇ. Luk. 16. 29, 30.

1 *Chron.* 12. 32. it is ſaid of the Men of *Iſſachar*, *that they had underſtanding of the times, to know what Iſrael ought to do.* *Iſrael* is in the dark, and knows not what to do, if the Times and Seaſons be not diſcovered to them; *Eſther* 1. 13. If the Mind and Will of the Lord in their Generation, be not made out unto the People, it will be their Ruine.

Hence it is, that the Lord encourageth us to make inquiry after theſe things; to find out the Seaſons wherein he will do any great Work for his People, knowing that without this, we ſhall be altogether uſeleſs in the Generation wherein we live.

Iſa 45. 11. *Ask me of* THINGS TO COME *concerning my ſons, and concerning the works of my hands* COMMAND *you me.*

And what is this that the Lord will have his People to Inquire of him about? Even the Great Work of the ruine of *Babylon*, and reſtoration of his Church, which yet was not to be accompliſhed for 240 Years. And this he tells you plainly in the following Verſes:

I have raiſed him up (Cyrus) *in righteouſneſs, I will direct his ways, he ſhall build my cities, and he ſhall let go my captives, not for price nor for reward, ſaith the Lord of Hoſts*, ver. 13.

The Lord is earneſt with his People to inquire into the ſeaſon of the accompliſhment of his great Intendments for the good of his Church, when as yet they are afar off; how much more when they are nigh at hand, even at the Doors! *Whoſo is wiſe, and will ponder theſe things, they ſhall underſtand the loving-kindneſs of the Lord*, Pſal. 107. *ult.*

Dan. 9. 2. The Prophet tells you, that this was his great Study, and at length he underſtood by Books, the approach of the Time wherein God would deliver his Church from Babyloniſh Captivity and Pollution: Now this Diſcovery hath two or three notable Products.

1 It

1. It puts him upon earneſt Supplications for the Accompliſhment of their promiſed Deliverance in the appointed Seaſon. Wide from the *Atheiſtical* frame of Spirit, which would have a predetermination of Events and Succeſſes, to eradicate all Care, and endeavour to ſerve that Providence which will produce their Accompliſhment. A diſcovery of the approach of any promiſed and before-fixed work of God, ſhould ſettle our Mind to the utmoſt endeavour of helping the Decree bring forth.

2. He finds great acceptation in this his Addreſs to the Lord by Supplications for the eſtabliſhing of that Work which he had diſcovered was nigh at hand: For,

1. An Anſwer is returned him fully to his whole Deſire, in the midſt of his Supplications, *ver.* 21. *Whilſt I was praying, the man Gabriel came*, &c.

2. The Work which he had diſcovered to be approaching, was inſtantly haſtned and gone in hand withal, *ver.* 23. *At the beginning of thy ſupplications the commandment came forth.* Oh, that God would ſtir up his Saints in the Spirit of *Daniel*, to conſider and underſtand by Books, the Time that he hath appointed for the Deliverance of his People; that fixing their Supplications for the ſpeeding thereof, the Commandment may come forth for its full Accompliſhment.

3. Having attained this, the Lord gives him freſh Diſcoveries, *new Light*, of the time for the Birth of the *Meſſiah*, which he thought not of, prayed not for: *Seventy weeks are determined*, &c. *ver.* 24. So delighted is the Lord with his Peoples diligent Inquiry into his Ways and Walkings towards them, that thereupon he appears unto them in the revelation of his Mind, beyond all that they did expect or deſire.

Now

Now all this have I ſpoken, to ſtir you up unto that, whereunto at the entrance of this *Uſe* you were exhorted; That you would labour for that ſpiritual Wiſdom and Prudence, which may acquaint your Hearts, at leaſt in ſome meaſure, with the Mind and Will of God, concerning his Work in the Generation wherein you live. And further to provoke you hereunto, know, that you cannot but wander, as in many other, ſo eſpecially in four ſinful things:

1. *Sinful Cares.*
2. *Sinful Fears.*
3. *Sinful Follies.*
4. *Sinful Negligence.*

1. *Sinful Cares.* Anxious and dubious Thoughts about ſuch things as perhaps the Lord intends utterly to deſtroy, or at leaſt render uſeleſs. Had it not been the greateſt Folly in the World for *Noah* and his Sons, when the *Flood* was approaching to ſweep away the Creatures from the face of the Earth, *Gen.* 6. 13. to have been ſolicitous about Flocks and Herds that were ſpeedily to be deſtroyed. Many Mens Thoughts, at this day, do even devour them about ſuch things, as if they *knew the ſeaſon* would be contemptible unto them. Would'ſt thou labour for *Honour*, if thou knewe'ſt that God, at *this time*, were labouring to lay all the *Honour of the Earth in the duſt*? Iſa. 23. 9. Could'ſt thou ſet thy Heart upon the increaſe of *Riches*, wer't thou acquainted that God intends inſtantly to make *ſilver as ſtones, and cedars as ſycamores*? 1 King. 10. 17. though not for Plenty, yet for Value. Would Men be ſo exceedingly ſolicitous about this or that Form of Religion, this or that Power, to ſuppreſs ſuch or ſuch a Perſwaſion, if they knew that the Lord would ſuddenly *fill the earth with his knowledge as the waters cover the ſea*? Hab. 2. 14. Should our Spirits ſink for fear of this or that Perſecu-

Perſecutor or Oppreſſor, were it diſcovered unto us, that in a ſhort time *nothing ſhall hurt or deſtroy in the whole mountain of the Lord?* Iſa. 65. 25. Should we tremble at the Force or Power of this or that growing *Monarchy*, giving its Power to the *Beaſt*, had God revealed unto us, that he is going to *ſhake* it until it be *tranſlated?* Certain it is, that the Root of all the ſinful Cares, which ſometimes are ready to devour the Hearts of God's People, is this, unacquaintedneſs with the Work and Mind of the Lord.

2. *Sinful Fears*; Luke 21. 28. Our Saviour having told his Diſciples of Wars, Tumults, Seditions, Famins, Earthquakes, *&c.* which were to come upon the Earth, bids them, when they ſee theſe things, *to lift up their heads* for joy. But how ſhould this be? Rejoyce in the midſt of ſo many Evils and Troubles, in the moſt whereof they were to have a *Benjamin's meſs*, a double Portion? Yea, ſaith our Saviour, *rejoyce*, for I have told you before, that *then* it is your Deliverance and Redemption draweth nigh. It is for them to ſhake and tremble who are in the Dark, who know not what the Lord is a-doing. They may be at their *Wits end*, who know no *other end* on theſe things: But for you, who know the Mind of the Lord, what he intendeth and will effect by theſe things, caſt off all ſinful Fears, and rejoyce in him *who cometh.*

Amongſt us in theſe days, new Troubles ariſe, Wars, and rumours of Wars, appearances of Famine, Invaſions, Conſpiracies, Revolts, Treacheries, Sword, Blood: Oh, how do Mens Faces wax pale, and their Hearts die within them! Sometimes, with *David*, they could fly to the *Philiſtines*, and wind up their Intereſt with them whom God will deſtroy: Every new appearance of Danger ſhuffles them off from all their Comforts, all their Confidence. Hence poor Souls

Souls are put to doubling and ſhifting in the Ways of God, in ſuch a *frame* as God exceedingly abhors. They know not why any Mercy is given, nor to what End, and therefore are afraid to own it, leſt ſome ſudden Alteration ſhould follow, and make it too hot for them to hold it; and all this, becauſe they know not the Mind of the Lord, nor the Judgment of their God; were they but acquainted with it, ſo far as it is evidently revealed, they would quickly ſee all things working together to the appointed End.

3. *Sinful Follies.* Toil and Labour in vain, is of all Follies the greateſt Folly; like the *Jews* under *Julian*, building of their Temple in the Day, God caſting it to the Ground in the Night. When a Man labours, toils, wearies and ſpends himſelf, for the accompliſhing of that which ſhall never come to paſs, *and that*, which if he would but enquire, he might know ſhall never come to paſs, he cannot well want the Livery of a *brutiſh Man*. How many poor Creatures that think themſelves wiſer than *Churchan* and *Dedan*, and all the Children of the Eaſt, do ſpend and conſume their days and time in ſuch Ways as this, labouring Night and Day to ſet up what God will pull down, and what he hath ſaid ſhall fall. *Come on, let us deal wiſely*, ſaith *Pharaoh* to his *Egyptians*, *Exod.* 1. 10. to root out and deſtroy theſe *Iſraelites*. Poor Fool! is there any Wiſdom or Counſel againſt the Moſt High? I could give Inſtances plenty in theſe days, of Men labouring in the dark, not knowing what they are a-doing, endeavouring with their Strength to accompliſh that whereof the Lord hath ſaid, *It ſhall not proſper*; and all, becauſe they diſcern not the Seaſon.

4. *Sinful Negligence.* You are no way able to do the Work of God in your *Generation*. It is the commendation of many Saints of God, that they were *upright*,

upright, and ſerved the Will of God in their Generation. Beſides the general Duties of the Covenant, incumbent on all the Saints at all Seaſons, there are ſpecial Works of Providence which in ſundry Generations the Lord effecteth, concerning which he expects his People ſhould know his Mind, and ſerve him in them. Now, can a Servant do his Maſter's Work, if he know not his Will? The Lord requireth, that in the great Things which he hath to accompliſh in this Generation, all *his* ſhould cloſe with him. What is the Reaſon that ſome ſtand in the Market-place idle all the day? Some work for a ſeaſon and then give over, they know not how to go a ſtep farther, but after a Day, a Week, a Month, or a Year, are at a ſtand? Worſe than all this, ſome Counter-work the the Lord with all their Strength? The moſt neglect the Duty which of them is required. What is the reaſon of all this? They know in no meaſure what the Lord is doing, and what he would have them apply themſelves unto. The *beſt*, almoſt, live from Hand to Mouth, following at preſent Appearances, to the great neglect of the Work which the Lord would have haſtned among us: All this comes from the ſame Root.

Qu. But now, if all the ſad and ſinful Conſequences atttend this neſcience of the Mind of God, as to the things which he is a-doing in the days wherein we live, ſo far as he hath revealed himſelf, and requires us to obſerve his Walkings; by what Ways and Means may we to come to the knowledge thereof, that we be not ſinfully bewildered in our own *Cares*, *Fears*, and *Follies*, but that we may follow hard after God, and be upright in our Generation?

Anſ. There be four things whereby we may come to have an inſight into the Work which the Lord will do and accompliſh in our days:

1. By

1. By the *Light which he gives.*
2. *By the previous Works which he doth.*
3. *The expectation of his Saints.*
4. *The fear of his Adversaries.*

1. *By the Light which he gives.* God doth not use to set his People to work in the Dark; they are the *children of light*, and they are no *deeds of darkness* which they have to do. However others are blinded, they shall see. Yea, he always suits their Light to their Labour, and gives them a clear discerning of what he is about. *The Lord God doth nothing but he reveals his secrets to his servants.* The *Light* of every Age, is the fore-runner of the *Work* of every Age.

When Christ was to come in the Flesh, *John Baptist* comes a little before. A new Light, a new Preacher. And what doth he discover and reveal? Why, he calls them off from resting on legal Ceremonies, to the Doctrine of Faith, Repentance, and Gospel Ordinances; tells them the Kingdom of God is at hand; instructs them in the knowledge of him who was *coming.* To what End was all this? only that the Minds of Men being enlightned by his preaching, who was a *burning and a shining lamp*, they might see what the Lord was doing.

Every *Age* hath its peculiar *Work*, hath its peculiar *Light.* Now, what is the Light which God manifestly gives in, in our Days? Surely not new Doctrines, (as some pretend) indeed old Errors, and long since exploded Fancies. Plainly, the peculiar *Light* of this Generation, is that discovery which the Lord hath made to his People, of the Mystery of Civil and Ecclesiastical Tyranny: The opening, unravelling, and revealing the Antichristian Interest, interwoven and coupled together in Civil and Spiritual things, into a State opposite to the Kingdom of the Lord Jesus, is the great

Discovery

Diſcovery of theſe Days. Who almoſt is there amongſt us now, who doth not evidently ſee, that for many Generations, the Weſtern Nations have been juggled into ſpiritual and civil Slavery, by the Legerdemain of the Whore, and the Potentates of the Earth, made drunk with the Cup of her Abominations? How the whole Earth hath been rolled in Confuſion, and Saints hurried out of the World, to give way to their combined Intereſt? Hath not God unvailed that Harlot, made her naked, and diſcovered her abominable filthineſs? Is it not evident to him that hath but half an Eye, that the whole preſent Conſtitution of the Government of the Nations, is ſo cemented with Antichriſtian Mortar from the very top to the bottom, that without a *thorough ſhaking* they cannot be cleanſed? This then plainly diſcovers, that the Work which the Lord is doing, relates to the untwining of this cloſe Combination againſt Himſelf, and the Kingdom of his dear Son, and he will not leave until he have done it.

To what degree in the ſeveral Nations this *ſhaking* ſhall proceed, I have nothing to determine in particular, the Scripture having not expreſſed it: This only is certain, it ſhall not ſtop nor receive its period, before the intereſt of Antichriſtianity be wholly ſeparated from the Power of thoſe Nations.

2. By *the previous Works he doth.* How many of theſe doth our Saviour give, as Signs of the Deſtruction of *Jeruſalem*, and ſo conſequently of propagating the Goſpel more and more to the Nations? *Matt.* 24. *Luke* 21. How fearful and dreadful they were in their Accompliſhment, *Joſephus* the Jewiſh Hiſtorian relateth; and how by them the Chriſtians were forewarned, and did by them underſtand what the Lord was a-doing, *Euſebius* and others declare.

When

When (ſaith he) *you ſhall ſee the abominatiyon of deſolation* (the Roman Eagles and Enſigns) *ſtanding in the holy place*, Matt. 24. 15. or, *Jeruſalem compaſſed with Armies*, as Luk. 21. 20. *then know* by that, that the end thereof is come, and your deliverance at hand.

The Works of God are to be ſought out of them that have pleaſure in them: They are vocal, ſpeaking Works; the Mind of God is in them: They may be heard, read, and underſtood; the *Rod may be heard, and who hath appointed it.* Now generally he begins with leſſer Works, to point out to the Sons of Men what he is about to accompliſh. By theſe may his Will be known, that he may be met in Righteouſneſs.

Now what, I pray, are the Works that the Lord is bringing forth upon the Earth? What is he doing in our own and the Neighbour Nations? Shew me the Potentate upon Earth, that hath a peaceable Mole-hill to build himſelf an Habitation upon? Are not all the Controverſies, or the moſt of them, that at this day are diſputed in Letters of Blood among the Nations, ſomewhat of a diſtinct Conſtitution from thoſe formerly under debate? thoſe tending meerly to the Power and Splendour of ſingle Perſons, theſe to the Intereſt of the many. Is not the hand of the Lord in all this? Are not the *ſhakings* of theſe *Heavens* of the Nations from him? Is not the Voice of Chriſt in the midſt of all this Tumult? And is not the genuine tendance of theſe things open and viſible unto all?

What ſpeedy Iſſue all theſe will be driven to, I know not; ſo much is to be done as requires a long ſpace. Though a *Tower* may be pul'ed down faſter than it was ſet up, yet that which hath been building a *thouſand Years*, is not like to go down in a *thouſand Days.*

3. The

3. The Expectation of the *Saints*, is another thing from whence a diſcovery of the Will of God, and the Work of our Generation, may be concluded. The ſecret Ways of God's communicating his Mind unto his *Saints*, by a freſh ſavour of accompliſhing Prophecies, and ſtrong workings of the ſpirit of Supplications, I cannot now inſiſt upon. This I know, they ſhall not be *led into temptation*, but kept from the *hour thereof*, when it comes upon the whole Earth. When God raiſeth up the Expectation of his People to any thing, he is not unto them *as waters that fail*. Nay, he will aſſuredly fulfil the Deſires of the Poor.

Juſt about the time that our Saviour Chriſt was to be born of a Woman, *Luke* 3. 15. how were all that waited for Salvation in *Iſrael*, raiſed up to an high expectation of the Kingdom of God; ſuch as that People never had before, and aſſuredly ſhall never have again. Yea, famous was the waiting of that ſeaſon throughout the whole *Roman Empire*. And the *Lord, whom they ſought, came to his Temple*. Eminent was their Hope, and excellent was the Accompliſhment.

Whether this will be made a Rule to others, or no, I know not: This I am aſſured, that being bottomed on Promiſes, and built up with Supplications, it is a Ground for them to reſt upon. And here I dare appeal to all, who with any diligence have enquired into the things of the Kingdom of Chriſt, that have any ſavour upon their Spirits of the accompliſhment of Prophecies and Promiſes, in the latter days, who count themſelves concerned in the Glory of the Goſpel, whether this thing, of conſuming the *Myſtery of Iniquity*, and vindicating the Churches of Chriſt, into the Liberties purchaſed for them by the Lord Jeſus, by the *ſhaking and tranſlating* all oppoſing Heights

and Heavens, be not fully in their Expectations. Only the Time is in the hand of God; and the Rule of our Actings with him, is his revealed Will.

4. Whether the *Fears of his Adverſaries*, have not their Lines meeting in the ſame Point, themſelves can beſt determine. The whole World was more or leſs dreaded at the coming of Chriſt in the Fleſh. When alſo the Signs of his Vengeance did firſt appear to the Pagan World, in calling to an Account for the Blood of his Saints, the Kings and Captains preſently cry out, *The great day of his wrath is come, and who ſhall be able to ſtand?* Rev. 6. 17.

I am not of Counſel to any of the Adherents to the Man of Sin, or any of thoſe who have given their Power unto the Beaſt; I have not a Key to the Boſoms of the Enemies of Chriſt; I am neither their Interpreter, nor do they allow me to ſpeak in their behalf: yet truly, upon very many probable Grounds, I am fully perſwaded, that were the thoughts of their Hearts diſcloſed, notwithſtanding all their glittering Shews, dreadful Words, threatning Expreſſions, you ſhould ſee them tremble and dread this very thing, That the whole World as now eſtabliſhed, will be wrapped up in Darkneſs, at leaſt untill that curſed Intereſt which is ſet up againſt the Lord Jeſus, be fully and wholly *ſhaken* out from the Heavens and Earth of the Nations.

And thus, without leading you about by Chronologies and Computations, which yet have their Uſe, (*well to count a Number being Wiſdom indeed*) I have a little diſcovered unto you ſome *Rules*, whereby you may come to be acquainted with the *Work* of God in the days wherein we live, and alſo what that *Work* is, which is our firſt *Uſe:* The next ſhall be for Direction, to guide you what you ought to do, when you know what is the work of your Generation.

Uſe

Uſe 2.] Be exhorted to prepare to meet the Lord, to make his way ſtraight: And this I would preſs diſtinctly.

1. *As to your Perſons.*
2. *As to your Employments.*

1. As to your *Perſons*. Give the Lord Jeſus a Throne in your Hearts, or it will not be at all to your advantage, that he hath a Throne and Kingdom in the World. Perhaps you will ſee the Plenty of it, but not taſte one Morſel. Take firſt that which *comes not by Obſervation*, that *which is within you*, *which is Righteouſneſs and Peace*, *and joy in the Holy Ghoſt*. Take it in its *Power*, and you will be the better enabled to obſerve it coming in its *Glory*. *Seek firſt this kingdom of God*, *and the righteouſneſs thereof*, *and all theſe things ſhall be added unto you*. Oh, that it were the Will of God to put an end to all that *pretended* Holineſs, *hypocritical* Humiliation, *ſelf-intereſted* Religion that have been among us, whereby we have flattered God with our Lips, when our Hearts have been far from him! Oh, that it might be the glory of this Aſſembly, above all the Aſſemblies of the World, that every Ruler in it might be a ſincere Subject in the Kingdom of the Lord Jeſus! Oh, that it might ſuffice that we have had in our Parliament, and among our Miniſters, ſo much of the *form* and ſo little of the *power* of Godlineſs; that we have called World Chriſt, and Luſt Chriſt, and Self Chriſt, working indeed for them, when we pretended all for Chriſt! Oh, that I could nouriſh this one Contention in your Honourable Aſſembly, that you might ſtrive who ſhould excell in ſetting up the Lord Jeſus in their Hearts.

You may be apt to think, that if you can carry on and compaſs your Purpoſes, then all your Enemies will be aſſuredly diſappointed: Do but embrace the

Lord Jeſus in his Kingly Power in your Boſoms, and, *ipſo facto*, all your Enemies are everlaſtingly diſappointed: You are the *Grains*, which in the ſifting of the Nation, have been kept from falling to the Ground. Are you not the reſidue of all the Chariots of *England?* Oh, that in you might appear the Reality of the Kingdom of the Lord Jeſus, which hath been ſo long pretended by others; that ſound Righteouſneſs, not a Phariſaical, rigid, ſupercilious Affectation, nor a careleſs Belief and Comportment, the iſſue of novel Fancies, might be found upon your Spirits; that you may be thought meet to rejoyce with the Lord in his Kingdom; otherwiſe this Day of the Lord which we have deſcribed, however deſired and longed after, will be *Darkneſs to you, and not Light.*

2. In reference to your great *Employments*, whereunto the Lord hath called you; and here I ſhall briefly hold out unto you one or two things.

1. That you would ſeriouſly conſider, why it is that the Lord *ſhakes* the *Heavens* and the *Earth* of the Nations, to what *End* this tendeth, and what is the *Cauſe* thereof. Is it not from hence, that he may revenge their oppoſition to the Kingdom of his dear Son? That he may *ſhake* out of the midſt of them all that Antichriſtian Mortar, wherewith from their firſt *Chaos* they have been cemented? That ſo the Kingdoms of the Earth, may become the Kingdoms of our Lord Jeſus. Is not the Controverſy of *Sion* pleaded with them? Are they not called to an Account for the tranſgreſſion of that Charge given to all Potentates, *Touch not mine Anointed?* And what is the Aim of the Lord Jeſus herein, whoſe mighty Voice ſhakes them? Is it not to frame and form them for the Intereſt of his own Kingdom? that he may fulfil the Word he hath ſpoken to *Sion, I will make thine Officers Peace, and thine Exactors Righteouſneſs?*

Conſider

Conſider then (I pray) what you have in hand: Wait upon your King the Lord Chriſt, to know his Mind. If you lay any Stone in the whole Building that advanceth itſelf againſt his Scepter, he will *ſhake* all again: Dig you never ſo deep, build you never ſo high, it ſhall be ſhaken: Nay, that there be no oppoſition will not ſuffice; He hath given Light enough to have all things framed for his own Advantage. The Time is come, yea, the full Time is come, that it ſhould be ſo, and He expects it from you. Say not, in the firſt place, this, or that, ſuits the Intereſt of *England*, but look what ſuits the Intereſt of Chriſt; and aſſure your ſelves, that the true Intereſt of any Nation is wrapped up therein. *

2. Be encouraged under all thoſe Perplexities and Troubles which you are or may be wrapped in: Lift up the Hands that hang down, and let the feeble Knees be ſtrengthened: *It is but yet a little while, and he that ſhall come, will come, and will not tarry.* The more you are for Chriſt, the more Enemies you ſhall be ſure to have; but the Lamb ſhall overcome. He is come to revenge the Blood of his Slain upon this Generation, and to free the reſidue from the Jaws of the Terrible. *He is our Rock, and his Work is perfect:* What he hath begun, faſter, or ſlower, he will ſurely accompliſh.

It is a thing of the moſt imaginable Indifferency, whether any of our particular Perſons behold theſe things here below, or no: If otherwiſe, we ſhall for the preſent have *reſt with him*, and *ſtand in our lot at the end of the days:* But for the Work itſelf, the Decree is gone forth, and it ſhall not be recalled; receive ſtrength and refreſhment in the Lord.

* *Vid.* A Diſcourſe concerning Toleration, *&c.*

Use 3.] Wonder not when the *Heaven* is *ſhaken*, if you ſee the *Stars* fall to the Ground: We had ſome who pretended to be *Church-Stars*, that were meerly fixed to all Mens View, and by their own Confeſſion, in the *Political Heavens*. The firſt ſhaking of this Nation ſhook them utterly to the Ground. If others alſo tremble like an Aſpen-Leaf, and know not which Wind to yield unto, or fail backwards and forwards by the ſame Gale, wonder not at that neither: When Men lay any other Foundation than the immoveable Corner-ſtone, at one time or other, ſooner, or later, aſſuredly they will be ſhaken.

Use 4.] Let the Profeſſing People that is amongſt us look well to themſelves; the Day is coming that *will burn like an oven*. Droſs will not endure this Day; we have many an Hypocrite as yet to be uncaſed Take heed, you that act High, if a falſe Heart, a defiled Heart be amongſt you, there ſhall be no place for it in the Mountain of the Lord's Houſe. *The inhabitants of Sion ſhall be all righteous*, Iſa. 60. 21. Many that make a great Shew now upon the Stage, ſhall be turned off with Shame enough: Try and ſearch your Hearts, force not the Lord to lay you open to all. The *Spirit of judgment and burning* will try you. Tremble, I pray, for you are entring the moſt purging trying Furnace that ever the Lord *ſet up* on the Earth.

Use 5.] Be looſe from all ſhaken things; you ſee the Clouds return after the Rain; one Storm in the neck of another. Thus it muſt be, until Chriſt hath finiſhed his whole Work. *Seeing that all theſe things muſt be diſſolved, what manner of perſons ought we to be in all manner of holy converſation?* Let your Eyes be upwards, and your Hearts be upwards, and your Hands be upwards, that you be not moved at the paſſing away of ſhaking things. I could here encourage you, by the glorious iſſue of all theſe ſhakings, whoſe

whoſe fore-taſte might be as Marrow to your Bones, though they ſhould be appointed to Conſumption before the accompliſhment of it: But I muſt cloſe.

Uſe 6.] See the Vanity, Folly, Madneſs of ſuch as oppoſe the bringing in the Kingdom of the Lord Jeſus. Can'ſt thou hinder the *Rain* from deſcending upon the Earth when it is falling? Can'ſt thou ſtop the *Sun* from riſing at its appointed Hour? Will the *Conception* for thee dwell quietly in the Womb beyond its Month? Surely thou mayeſt with far more eaſe turn and ſtop the current and courſe of Nature, than obſtruct the bringing in of the Kingdom of Chriſt in Righteouſneſs and Peace. Whence comes it to paſs, that ſo many Nations are waſted, deſtroyed, and ſpoiled, in the days wherein we live, that God hath taken Quietneſs and Peace from the Earth? Doubtleſs from hence, that they will ſmite themſelves againſt the *Stone cut out of the mountain without hands.* Shall not the Decree bring forth? Is it not in vain to fight againſt the Lord? Some are Angry, ſome Troubled, ſome in the Dark, ſome full of Revenge: But the Truth is, whether they will hear or forbear, *Babylon* ſhall fall, and all the Glory of the Earth be ſtained, and the Kingdoms become the Kingdoms of our Lord Jeſus Chriſt.

THE
Stedfaſtneſs of PROMISES,
AND THE
Sinfulneſs of STAGGERING:

Opened in a

SERMON

Preached at

Margaret's in *Weſtminſter,*

Before the

PARLIAMENT,

February 28th, 1649.

Being a Day ſet apart for ſolemn Humiliation throughout the Nation.

By JOHN OWEN, *Miniſter of the Goſpel.*

LONDON,
Printed for JOSEPH MARSHALL at the *Bible* in *Newgate-ſtreet.* 1720.

Die Veneris 1 *Martij*, 1649.

ORdered *by the* PARLIAMENT, *That the Thanks of this Houſe be given to Mr.* Owen, *for his great Pains taken in his* SERMON *preached yeſterday before the* PARLIAMENT *at* Margaret's Weſtminſter, (*being a Day ſet apart for Publick Humiliation:*) *And that he be deſired to Print his* SERMON: *And that he have the like Privilege in Printing, as others in like Caſes have uſually had.*

Ordered, That Sir William Maſham *do give the Thanks of this Houſe to Mr.* OWEN *accordingly.*

Hen. Scobel, *Cler. Parl.*

TO THE

Commons of *England*

In Parliament Aſſembled.

SIRS,

THAT God in whoſe Hand your Breath is, and whoſe are all your Ways, *having cauſed various* Seaſons to paſs over you, *and in them all manifeſted, That* his Works are Truth, and his Ways Judgment, *calls earneſtly by them, for that Walking before him, which is required from them who, with other diſtinguiſhing Mercies, are intereſted in the ſpeciality of his protecting Providence: As in a view of preſent Enjoyments,* to ſacrifice to your Net, and burn Incenſe to your Drag, as tho' by them your Portion were Fat and Plenteous, *is an exceeding provocation to the Eyes of his Glory; ſo to preſs to the reſidue of your Deſires and Expectation by an* Arm of Fleſh, *the Deſignings and Contrivances of Carnal Reaſon, with outwardly appearing* Mediums *of their Accompliſhment, is no leſs an Abomination to him.*

Tho'

Tho' there may be a preſent ſweetneſs to them that find the life of the Hand, *yet their latter End will be, to lie down in Sorrow. That you might be prevailed on* to give Glory to God by ſtedfaſtneſs in Believing, *committing all your Ways to him with* Patience in Well-doing, *to the the Contempt of the moſt varniſhed Appearance of Carnal Policy, was my peculiar Aim in this enſuing* Sermon.

That which added ready Willingneſs to my Obedience unto your Commands, for the Preaching and Publiſhing hereof, being a ſerious Propoſal *for the Advancement and Propagation of the Goſpel in another Nation, is here again recommended to your Thoughts, by*

Your moſt humble Servant

March 8th, 1649.

in our Common Maſter,

J. O.

The *Stedfaſtneſs* of PROMISES, AND The *Sinfulneſs* of STAGGERING: Opened in a SERMON

Preach'd at *Margaret*'s in *Weſtminſter*, &c.

ROM. iv. 20.

He ſtaggered not at the Promiſe of God through Unbelief.

IN the firſt Chapters of this Epiſtle, the Apoſtle from Scripture, and the conſtant Practice of all ſorts of Men of all Ages, *Jews* and *Gentiles*, *Wiſe* and *Barbarians*, proves all the World, and every Individual therein, to have *ſinned, and come ſhort of the glory of God*: And not only ſo, but that it was utterly impoſſible, that by their own ſtrength, or by virtue of any Aſſiſtance communicated,

municated, or Privileges enjoyed, they ſhould ever attain to a *righteouſneſs of their own*, that might be acceptable to God

Hereupon he concludes that Diſcourſe with theſe two poſitive Aſſertions:

1. That for what is paſt, *every mouth muſt be ſtopped, and all the world become guilty before God*, chap. 3. ver. 19.

2. For the *future*, though they ſhould labour to amend their Ways, and improve their Aſſiſtances and Privileges to a better Advantage than formerly, *yet by the deeds of the law, ſhall no fleſh be juſtified in the ſight of God*, Ver. 20.

Now it being the main drift of the Apoſtle, in this Epiſtle, and in his whole Employment, to manifeſt that God hath not ſhut up all the Sons of Men hopeleſs and remedileſs under this Condition, he immediately diſcovers and opens the rich Supply, which God in Free-grace hath made and provided, for the delivery of his Own from this calamitous Eſtate, even by the *righteouſneſs of Faith in Chriſt*, which he unfoldeth, aſſerteth, proves, and vindicates from Objections, to the *end of the third Chapter*.

This being a Matter of ſo great Weight, as comprifing in itſelf the ſum of the Goſpel wherewith he was entruſted; the honour and exaltation of Chriſt, which above all he deſired; the great Deſign of God to be glorious in his Saints; and in a Word, the chief Subject of the *Ambaſſage* from Chriſt, to him committed, (to wit, that they who neither have, nor by any means can attain a *Righteouſneſs of their own*, by the utmoſt of their workings, may yet have that which is compleat and unrefuſable in Chriſt, by believing) he therefore ſtrongly confirms it in the *fourth Chapter*, by Teſtimony and Example of the Scripture, with the Saints that were of old: Thereby alſo declaring,

claring, That though the manifeſtation of this Myſtery, were now more fully opened by Chriſt *from the boſom of the Father*; yet indeed this was the only way for any to appear in the Preſence of God, ever ſince Sin entred into the World.

To make his Demonſtrations the more evident, he ſingleth out *one* for an Example, who was eminently known, and confeſſed by all to have been the *friend of God*, to have been *righteous* and *juſtified* before him, and thereon to have held ſweet Communion with him all his days; to wit, *Abraham*, the *father according to the fleſh*, of all thoſe who put in the ſtrongeſt of all Men for a ſhare in Righteouſneſs, by the Privileges they did enjoy, and the Works they did perform.

Now concerning him, the Apoſtle proves abundantly in the beginning of the *fourth Chapter*, That the Juſtification which he found, and the Righteouſneſs he attained, was purely that, and no other, which he before deſcribed; to wit, a Righteouſneſs in the *forgiveneſs of Sins, through faith in the blood of Chriſt.*

Yea, and that all the Privileges and Exaltations of this *Abraham*, which made him ſo ſignal and eminent among the Saints of God, as to be called the *Father of the faithful*, were meerly from hence, That this Righteouſneſs of Grace was freely diſcovered and fully eſtabliſhed unto him; an Enjoyment being granted him in a peculiar manner by Faith, of that Promiſe wherein the Lord Chriſt, with the whole ſpring of the Righteouſneſs mentioned, was enwrapped.

This the Apoſtle purſues with ſundry and various Inferences and Concluſions, to the *end of Verſe* 17. *Chap.* 4.

Having laid down this, in the next Place he gives us a Deſcription of that Faith of *Abraham*, whereby he became Inheritor of thoſe excellent things, from the

the *Adjuncts* of it. That as his *Juſtification* was propoſed as an Example of God's dealing with us by his Grace, ſo his *Faith* might be laid down as a Pattern for us in the receiving that Grace.

Now this he doth from
1. *The Foundation of it, whereon it reſted.*
2. *The Matter of it, what he believed.*
3. *The Manner of it, or how he believed.*

1. *From the Bottom and Foundation on which it reſted*, viz. The Omnipotency or All-ſufficiency of God, whereby he was able to fulfil whatever he had engaged himſelf unto by Promiſe, and which he called him to believe, *ver.* 14. *He believed him who quickned the dead, and calleth thoſe things which be not, as though they were.*

Two great Teſtimonies are here of the Power of God: 1. That *he quickneth the dead:* Able he is to raiſe up thoſe that are dead to life again. 2. *He calleth things that are not, as tho' they were:* By his very *Call* or *Word*, gives Being to thoſe things which before were not: As when he ſaid, *Let there be Light, there was Light*, Gen. 1. 3. By that very Word, *commanding light to ſhine out of darkneſs*, 2 Cor. 4. 6.

Theſe Demonſtrations of God's All-ſufficiency, he conſidereth in peculiar reference to what he was to believe; to wit, That *he might be the Father of many Nations*, ver. 11. of the *Jews* according *to the fleſh*; of *Jews* and *Gentiles*, according to the *Faith* whereof we ſpeak.

1. For the firſt, his *Body being now dead*, and *Sarah's womb dead*, ver. 19. he reſts on God *as quickning the dead*, in believing that he *ſhall be the father many Nations.*

2. For

2. For the other, That he ſhould be a Father of the Gentiles by Faith; the Holy Ghoſt witneſſeth that they *were not a people*, Hoſ. 2. 23. The implanting of them in his Stock, muſt be by a Power *that calleth things that are not, as though they were*; giving *a new Nature* and *Being* unto them, which before they had not.

To bottom our ſelves upon the All-ſufficiency of God, for the accompliſhment of ſuch things as are altogether impoſſible to any thing but that All-ſufficiency, is Faith indeed, and worthy our imitation: It is alſo the wiſdom of Faith, to pitch peculiarly on that in God, which is accommodated to the Difficulties wherewith it is to wreſtle: Is *Abraham* to believe, That from *his dead body muſt ſpring a whole Nation?* He reſts on God, as *he that quickneth the dead.*

3. His Faith is commended from the *Matter of it, or what he did believe:* Which is ſaid in general, to be *the Promiſe of God.* Verſe 20. *He ſtaggered not at the promiſe of God through unbelief.* And particularly the Matter of that Promiſe is pointed at, *ver.* 11, 18. that he ſhould be *the father of many nations*; that was, his being a *Father of many Nations*, of having *all nations bleſſed in his ſeed.* A Matter entangled with a world of Difficulties, conſidering the natural Inability of his Body, and the Body of *Sarah*, to be Parents of Children.

When God calls for Believing, his Truth and All-ſufficiency being ingaged, no Difficulty nor ſeeming Impoſſibilities, that the thing to be believed is, or may be attended withal, ought to be of any weight with us; He who hath promiſed, is able.

4. From the *Manner of his believing*, which is expreſſed *Four ways.*

4. *Againſt Hope, He believed in Hope*, ver. 18.

Here is a two-fold *Hope* mentioned, *one* that was *againſt* him, the *other* that was *for* him.

1. He *believed againſt Hope*; that is, when all Arguments which might beget Hope in him, were *againſt* him: *Againſt Hope*, is againſt all motives unto Hope whatever. All Reaſons of natural Hope were *againſt him*: What *Hope* could ariſe in or by Reaſon, that *two dead Bodies* ſhould be the Source and Fountain of *many Nations?* So that againſt all inducements of natural Hope, he believed.

2. *He believed in Hope*; that is, ſuch *Hope* as aroſe, as his Faith *did*, from the conſideration of God's All-ſufficiency: This is an *Adjunct* of his Faith; it was ſuch a Faith as had Hope adjoined with it: And this *believing in Hope*, when all Reaſons of Hope were away, is the firſt thing that is ſet down of the *manner of his Faith.*

In a decay of all Natural Helps, the deadneſs of all Means, an appearance of an utter Impoſſibility that ever the Promiſe ſhould be accompliſhed, then to believe with unfeigned Hope, is a commendable Faith.

2. *He was not weak in Faith*, ver. 29. Μὴ ἀσθενήσας, *not weak*, is the ſecond thing. *Minime debilis:* Beza. He was by *no means weak.* A negation, that by a Figure (μείωσις) doth ſtrongly aſſert the contrary to that which is denied. He was *no way weak*; that is, he was very *ſtrong in Faith*, as is afterwards expreſſed, *ver.* 20. *He was ſtrong in Faith, giving glory to God.*

And the Apoſtle tells you, wherein this his *not weakneſs* did appear: Saith he, *He conſidered not his own Body, being now dead, when he was about an hundred Years old, neither yet the deadneſs of Sarah's Womb*, ver. 19. It was ſeen in this, that his Faith carried him above the conſideration of all Impediments that might lie in the way to the accomliſhment of the Promiſe.

It is meer weakneſs of Faith, that makes a man lie poring

poreing on the Difficulties and ſeeming Impoſſibilities that lie upon the Promiſe. We think it our Wiſdom and our Strength, to conſider, weigh, and look into the bottom of Oppoſitions and Temptations, that ariſe againſt the Promiſe: Perhaps it may be the ſtrength of our fleſhly carnal Reaſon; but certainly it is the weakneſs of our Faith: He that is *ſtrong in Faith*, will not ſo much as debate or conſider the things that caſt the greateſt ſeeming Improbability, yea, Impoſſibility on the fulfilling of the Promiſe. It will not afford them a Debate or Diſpute of the Cauſe, nor any Conſideration, *being not weak in Faith, he conſidered not.*

3. *He was fully perſwaded*, ver. 21. πληροφορηθεὶς, he was *perſuaſionis plenus, fully perſwaded.* This is the third thing that is obſerved in the *manner of his believing:* He fully, quietly, reſolvedly caſt himſelf on this, That *he who had promiſed, was able to perform it.* As a Ship at Sea, (for ſo the word imports) looking about, and ſeeing Storms and Winds ariſing, ſets up all her Sails, and with all ſpeed makes to the Harbour. *Abraham* ſeeing the ſtorms of Doubts and and Temptations likely to riſe againſt the Promiſe made unto him, with full-ſail breaks through all, to lie down quietly in God's All-ſufficiency. And this is the third.

4. The fourth is, That *he ſtaggered not*, ver. 20. This is that which I have choſen to inſiſt on unto you, as a choice part of the commendation of *Abraham*'s Faith, which is propoſed for our imitation.

He ſtaggered not at the promiſe of God through unbelief.

The words may be briefly reſolved into this Doctrinal Propoſition.

All ſtaggering at the Promiſes of God is from unbelief.

What is of any difficulty in the Text, will be cleared in opening the parts of the Obſervation.

Men are apt to to pretend ſundry other Reaſons and Cauſes of their ſtaggering. The Promiſes do not belong unto them, God intends not their Souls in them, they are not ſuch and ſuch, and this makes them *ſtagger*; when the Truth is, it is their *unbelief*, and that alone, that puts them into this Staggering condition. As in other things, ſo in this, we are apt to have many fair Pretences for foul Faults. To lay the Burden on the right Shoulders, I ſhall demonſtrate, by God's aſſiſtance, that it is not this, or that, but *unbelief* alone, that makes us ſtagger at the Promiſes.

To make this the more plain, I muſt open theſe two things:

1. *What is the Promiſe here intended.*
2. *What it is to ſtagger at the Promiſe.*

The Promiſe here mentioned, is principally that which *Abraham* believing, it was ſaid eminently, That it *was accounted to him for Righteouſneſs:* So the Apoſtle tells us, *ver.* 5. *of this Chapter:* When this was, you may ſee *Gen* 15. *ver* 6. There it is affirmed, that *he believed the Lord, and it was accounted to him for Righteouſneſs.* That which God had there ſpoken to him of, was about *the multiplying of his ſeed as the ſtars of heaven, whereas he was yet childleſs.*

The *laſt verſe of Chap.* 14. leaves *Abraham* full of earthly Glory. He had newly conquered five Kings, with all their Hoſt; honoured by the King of *Sodom*, and bleſſed by the King of *Salem:* And yet in the *firſt Verſe of Chap.* 15. God *appearing to him in a Viſion*, in the very entrance, bids him FEAR NOT: Plainly intimating, That notwithſtanding all his outward Succeſs and Glory, he had ſtill many Perplexities upon his Spirit, and had need of great Conſolation and Eſtabliſhment: *Abraham* was not clear in

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the accompliſhment of former Promiſes about the *bleſſed Seed*; and ſo, though he have all outward Advancements, yet he cannot reſt in them. Until a Child of God be clear in the main. in the matter of the great Promiſe, the buſineſs of Chriſt, the greateſt outward Succeſſes and Advantages, will be ſo far from quieting and ſettling his Mind, that they rather increaſe his Perplexities: They do but occaſion him to cry, Here is this, and that; here is Victory and Succeſs; here is Wealth and Peace; but here is not Chriſt.

That this was *Abraham*'s Condition, appears from *ver.* 2. *of that Chapter*, where God having told him, That *he was his ſhield, and his exceeding great reward*; He replies, *Lord God, what wilt thou give me, ſeeing I go childleſs?* As if he ſhould have ſaid, Lord God, thou toldeſt me, when I was in *Haran*, now 19 Years ago, That in me and *my ſeed, all the families of the earth ſhould be bleſſed*, Gen. 12. 3. That the bleſſed-bleſſing Seed ſhould be of me; but now I wax old, all Appearances grow up againſt the direct Accompliſhment of that Word, and it was that which above all, in following thee, I aimed at; if I am diſappointed therein, what ſhall I do? And what will all theſe things avail me? What will it benefit me, to have a multitude of earthly Enjoyments, and leave them in the cloſe to my Servant?

I cannot but obſerve, that this ſighing, mournful Complaint of *Abraham*, hath much Infirmity, and ſomething of Diffidence mixed with it: He ſhakes in the very bottom of his Soul, that Improbabilities were growing up, as he thought, to Impoſſibilities againſt him, in the way of the Promiſe: Yet hence alſo mark theſe two things:

1. That he doth not repine in himſelf, and keep up his burning Thoughts in his Breaſt, but ſweetly breaths out the burthen of his Soul, into the boſom of his God: *Lord God*, (ſaith he) *what wilt thou give me, ſeeing I go childleſs? It is of ſincere Faith, to unlade our Unbelief in the Boſom of our God.*

2. That God takes not his Servant at the Advantage of his Complaining and Diffidence; but lets that paſs, until having renewed the Promiſe to him, and ſettled his Faith, then he gives in his Teſtimony, That he believed God. *The Lord overlooks the weakneſs and cauſeleſs wailings of his, takes them at the beſt, and then gives his Witneſs to them.*

This, I ſay, was the Promiſe whereof we ſpake, That he ſhould have *a ſeed of his own, like the ſtars that cannot be numbred*, Gen. 15. ver. 4, 5. And herein are contained three Things:

1. The purely ſpiritual part of it, that concerned his own Soul in Chriſt. God ingaging about his Seed, minds him of his own Intereſt, in the bleſſing-bringing Seed. Jeſus Chriſt, with his whole Mediation, and his whole work of Redemption, is in this in Promiſe, with the enjoyment of God in Covenant, *as a Shield, and as an exceeding great Reward.*

2. The Kingdom of Chriſt, in reſpect of the Propagation and Eſtabliſhment of it, with the multitude of his Subjects, that alſo is in this Promiſe.

3. The Temporal part of it, multitudes of Children to a Childleſs Man, and an *Heir from his own Bowels.*

Now this Promiſe in theſe three Branches, takes up your whole Intereſt, compriſes all you are to believe for, be you conſidered either as *Believers*, or as *Rulers.*

1. As *Believers.* So your Intereſt lies in theſe two Things: 1. That your own Souls have a Share and Por-

Portion in the Lord Chriſt. 2. That the Kingdom of the Lord Jeſus be Exalted and Eſtabliſhed.

2. As *Rulers:* That Peace and Proſperity may be the Inheritance of the Nation, is in your Deſires: Look upon this in ſubordination to the Kingdom of Chriſt; and ſo all theſe are in this Promiſe.

To make this more plain, theſe being the three main Things that you aim at, I ſhall lay before you three Promiſes, ſuited to theſe ſeveral things, which, or the like, you are to View in all your Actings, *all ſtaggering at them being from Unbelief.*

1. The firſt thing you are to believe for, is the Intereſt of your own Souls in the Covenant of Grace by Chriſt: As to this, I ſhall only point unto that Promiſe of the Covenant, *Heb.* 8. 12. *I will be merciful to their unrighteouſneſs, and their ſins and their iniquities I will remember no more.*

2. The ſecond, is the eſtabliſhment of the Kingdom of Chriſt, in deſpite of all Oppoſition; and for this, amongſt innumerable, take that of *Iſa.* 60. 11. *Therefore thy gates ſhall be open continually, they ſhall not be ſhut day nor night; that men may bring unto thee the forces of the gentiles, and that their kings may be brought; for the nation and kingdom that will not ſerve thee, ſhall periſh.*

3. The Quiet and Peace of the Nation, which ye regard as Rulers, as it ſtands in ſubordination to the Kingdom of Chriſt, comes alſo under the Promiſe; for which, take that of *Jeremiah* 30. 20, 21.

Theſe being your three main Aims, let your Eye be fixed on theſe three, or the like Promiſes: for in the Demonſtration and the Uſe of the Point, I ſhall carry along all three together; deſiring that what is inſtanced in any one, may be always extended to both the other.

2. What it is to *ſtagger at the Promiſe.* He ſtaggered not. ἐ διεκρίθη, he diſputed not; διακρίνομαι, is properly to make uſe of our own Judgment and Reaſon in diſcerning of things, of what ſort they be. It is ſometime rendred *to doubt*, Matt. 21. 21. *If you have faith,* καὶ μὴ διακριθῆτε, *and doubt not*; that is, not uſe Arguings and Reaſonings in your ſelves, concerning the Promiſe, and Things promiſed. Sometimes it ſimply denotes to diſcern a thing as it is: So the word is uſed, 1 *Cor.* 11. 29. διακρίνων τὸ σῶμα, diſcerning the Body.

In the Senſe wherein it is here uſed as alſo *Matt.* 21. 21. it holds out as I ſaid, *a ſelf-conſultation and diſpute* concerning thoſe contrary things that are propoſed to us. So alſo *Acts* 10. 20. *Peter* is commanded to obey the Viſion, μηδὲν διακρινόμενος, *nothing doubting:* What is that? Why a not continuing to do what he is ſaid to have done, *ver.* 17. *He doubted in himſelf what the Viſion he had ſeen, ſhould mean:* He rolled and diſputed it in his own Thoughts; he *ſtaggered at it.*

To ſtagger then at the Promiſe, is to take into Conſideration the Promiſe itſelf, and withal, all the Difficulties that lie in the way, for the Accompliſhment of it, as to a Man's own particular; and there ſo to diſpute it in his Thoughts, as not fully to caſt it off, nor fully to cloſe with it. For Inſtance; The Soul conſiders the Promiſe of Free-Grace in the Blood of Jeſus, looks upon it, weighs, as well as it is able, the Truth of God, who makes the Promiſe, with thoſe other Conſiderations which might lead the Heart to reſt firmly upon it; but withal, takes into his Thoughts his own Unworthineſs, Sinfulneſs, Unbelief, Hypocriſy and the like; which, as he ſuppoſes, powerfully have off the the Efficacy of the Promiſe from him. Hence he knows not what to conclude:

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If he had a *grain of Faith*, the Scale turns on the ſide of the Promiſe; the like quantity of *Unbelief*, makes it turn upon him; and what to do he knows not: Let go the Promiſe he cannot; take faſt hold he dares not; but here he *ſtaggers* and wavers to and fro.

Thus the Soul becomes to be like *Paul* in another Caſe, *Phil.* 1. 23. He conſidered his own Advantage on the one ſide by his *diſſolution* and the Profit of the Churches by his *abiding in the fleſh* on the other; and taking in theſe various Thoughts, he cries out, He is in a *ſtrait*, he *ſtaggered*, he was betwixt two, and knew not which to chuſe: Or as *David*, 2 *Sam.* 24. 14. when he had a tender of ſeveral Corrections made to him, ſays, *I am in a great ſtrait:* He ſees Evil in every one, and knows not which to chuſe.

A poor Creature looking upon the Promiſe, ſees, as he ſuppoſes, in a ſtedfaſt cloſing with the Promiſe, that there lies Preſumption; on the other hand, certain Deſtruction, if he believes not; and now he *ſtaggers*, he is in a great ſtrait; Arguments ariſe on both ſides, he knows not how to determine them, and ſo hanging in ſuſpenſe, he *ſtaggereth*.

Like a Man travelling a Journey, and meeting with two ſeveral Paths that promiſe both fairly, and he knows not which is his proper way, he gueſſes and gueſſes, and at length cries, Well, I know not which of theſe Ways I ſhould go; but this is certain, if I miſtake I am undone, I'll go in neither, but here I'll ſit down, and not move one ſtep in either of them, until ſome one come that can give me direction. The Soul very frequently ſits down in this Heſitation, and refuſes to ſtep one ſtep forwards, till God come mightily and lead out the Spirit to the Promiſe, or the Devil turn it aſide to Unbelief.

It is, as a thing of ſmall weight in the Air; the weight that it hath carries it downwards; and the Air,

Air, with ſome breath of Wind, bears it up again; ſo that it waves to and fro: Sometimes it ſeems as though it would fall, by its own weight, and ſometimes again as though it would mount quite out of Sight, but poized between both, it toſſeth up and down, without any great gaining either way.

The Promiſe, that draws the Soul upward; and the weight of its Unbelief, that ſinks it downward: Sometime the Promiſe attracts ſo powerfully, you would think the Heart quite drawn up into it: And ſometimes again Unbelief preſſes down, that you would think it gone for ever, but neither prevails utterly; the poor Creatures ſwags between both; this it is to *ſtagger*: Like the Diſciples going to *Emaus*, *Luke* 24. *ver.* 14. *they talked together of the things that were hapned*, debated the Buſineſs: And *ver.* 22. they gave up the reſult of their Thoughts; *They truſted it had been he that ſhould have redeemed Iſrael.* They truſted once, but now ſeeing him ſlain and crucified, they know not what to ſay to it: What then? Do they quite give over all truſting in him? No, they cannot do ſo, *ver.* 23, 24, 25. *Certain Women had aſtoniſhed them, and affirmed that he was riſen; yea, and others going alſo to his grave, found it ſo:* Hereupon they *have communication within themſelves, and are ſad*, ver. 17. that is, they *ſtaggered*; they were in a ſtaggering condition; much appears for them, ſomething againſt them, they know not what to do.

A poor Soul that hath been long perplex'd in Trouble and Anxiety of Mind, finds a ſweet Promiſe, Chriſt in a Promiſe ſuited to all his Wants, coming with Mercy to pardon him, with Love to embrace him, with Blood to purge him, and is raiſed up to roll himſelf in ſome meaſure upon this Promiſe; on a ſudden Terrors ariſe, Temptations grow ſtrong, new Corruptions break

break out, Chriſt in the Promiſe dies to him; Chriſt in the Promiſe is ſlain, is in the Grave, as to him: So that he can only ſigh and ſay, I truſted for deliverance by Chriſt, but now all is gone again; I have little or no Hope, Chriſt in the Promiſe is ſlain to me: What then? Shall he give over, never more enquire after this buried Chriſt, but ſit down in Darkneſs and Sorrow? No, he cannot do ſo: This Morning ſome new Arguments of Chriſt's appearance again upon the Soul, are made out; it may be Chriſt is not for ever loſt to him. What does he then? Stedfaſtly believe he cannot; totally give over he will not: He ſtaggers; he is full of Self-communications, and is ſad. This it is to *ſtagger at the Promiſe of God.* I come now to prove, That notwithſtanding any Pretences whatever, *All this ſtaggering is from Unbelief.*

The two Diſciples whom we now mentioned, that *ſtaggered* and diſputed between themſelves in their Journey to *Emaus*, thought they had a goodly Reaſon, and a ſufficient appearing Cauſe of all their Doubtings: *We hoped* (ſay they) *that it was he that ſhould have delivered Iſrael.* What do they now ſtand at? Alas! the *chief Prieſts and Rulers have condemned him to death, and Crucified him*, Luke 24. 20. And is it poſſible that deliverance ſhould ariſe from a Crucified Man? This makes them ſtagger. But when our Saviour himſelf draws nigh to them, and gives them the ground of all this, he tells them it is all from hence, *they are fooliſh and ſlow of heart to believe*, ver. 25. Here is the riſe of all their Doubtings, even their Unbelief. Whilſt you are *ſlow of heart to believe*, do not once think of eſtabliſhment.

Peter venturing upon the Waves at the Command of Chriſt, *Matt.* 14. ſeeing the *Wind to grow boiſtrous, ver.* 29. he alſo hath a Storm within, and cries out, *Oh, ſave me.* What was now the Cauſe of *Peter's* Fear

Fear and crying out? Why the Wind and Sea grew boiſtrous, and he was ready to ſink: No ſuch thing, but meerly Unbelief, want of Faith: *Verſe* 31. *O thou of little faith* (ſaith our Saviour) *wherefore didſt thou doubt?* It was not the great Winds, but thy *little Faith* that made thee *ſtagger*. And in three or four other Places, upon ſeveral Occaſions, doth our Saviour lay all the wavering and ſtaggering of his Followers, as to any promiſed Mercy, upon this ſcore, as *Matt.* 6. 30. & 8. 26.

Iſa. 7. *Ahaz* being afraid of the Combination of *Syria* and *Ephraim* againſt him, received a promiſe of deliverance by *Iſaiah*, ver. 7. whereupon the Prophet tells him and all *Judah*, That *if they will not believe, ſurely they ſhall not be eſtabliſhed*, ver. 9. He doth not ſay, If *Damaſcus* and *Ephraim* be not broken, you ſhall not be eſtabliſhed; no, the ſtick is not there. The fear that you will not be eſtabliſhed, ariſeth meerly from your *Unbelief*, that keeps you off from cloſing with the Promiſe, which would certainly bring you eſtabliſhment.

And this is the ſole Reaſon the Apoſtle gives, why the word of Promiſe being preached, becomes unprofitable, even becauſe of Unbelief: *It was not mixed with Faith*, Heb. 4. 2.

But theſe things will be more clear under the Demonſtrations of the Point, which are Two.

1. *Dem.*] When a Man doubts, heſitates, and diſputes any thing in himſelf, his Reaſonings muſt have their riſe either from ſomething within himſelf, or from ſomething in the things concerning which he ſtaggereth: Either *Certitudo mentis*, the aſſurance of his Mind, or *Certitudo entis*, the certainty of the thing itſelf, is wanting.

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He that doubteth whether his Friend in a far Country be alive, or no, his Staggering ariſeth from the Uncertainty of the Thing it ſelf: when that is made out, he is reſolved; as it was with *Jacob* in the Caſe of *Joſeph*. But he that doubteth, whether the Needle in the Compaſs, being touched with the Loadſtone, will turn Northward; all the Uncertainty is in his own Mind.

When Men *ſtagger at the Promiſes*, this muſt ariſe either from within themſelves, or ſome occaſion muſt be adminiſtred hereunto from the Promiſe. If from within themſelves, that can be nothing but Unbelief; an inbred Obſtacle to cloſing with, and reſting on the Promiſe, that is Unbelief. If then we demonſtrate that there is nothing in the Promiſe, either as to the *matter*, or *manner*, or any *attendency* of it, that ſhould occaſion any ſuch *ſtaggering*, then we lay the burden and blame on the right ſhoulders, *the Sin of Staggering on Unbelief*.

Now that any Occaſion is not adminiſtred, nor Cauſe given, of this Staggering, from the Promiſe, will appear, if we conſider ſeriouſly whence any ſuch Occaſion or Cauſe ſhould ariſe. All the Stability of a Promiſe, depends upon the Qualifications of the Promiſer, to the Ends and Purpoſes of the Promiſe. If a Man make me a Promiſe to do ſuch and ſuch things for me, and I queſtion whether ever it will be ſo, or no; it muſt be from a doubt of the want of one of theſe things in him that makes the Promiſe: either 1ſt, of *Truth*; or 2dly, of *Ability* to make good his Word, becauſe of the difficulty of the thing it ſelf; or 3dly, of *Sincerity*, to intend me really, what he ſpeaks of; or 4thly, of *conſtant Memory*, to take the Opportunity of doing the thing intended; or 5thly, of *Stableneſs*, to be ſtill of the ſame Mind. Now, if there be no want of any of theſe, in him whoſe Promiſes we

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ſpeak of, there is then, certainly, no ground of our Staggering, but only from our Own Unbelief.

Let us now ſee whether any of theſe things be wanting to the Promiſe of God: And begin we with the Firſt;

1. Is there *Truth* in theſe Promiſes? If there be the leaſt occaſion in the world to ſuſpect the Truth of the Promiſes, or the Veracity of the Promiſer, then may our *ſtaggering* at them ariſe from thence, and not from our Unbelief. On this ground it is, That all Human Faith, that is bottomed meerly on the Teſtimony of Man, is at beſt but a probable Opinion: For *every man is a lyar*, and poſſibly may lye, in that very thing he is engaged to us in. Tho' a Good Man will not do ſo, to ſave his Life; yet it is poſſible he may be tempted, he may do ſo: But now the Author of the Promiſes whereof we ſpeak, is *Truth it ſelf*, the God of Truth, who hath taken this as his ſpecial Attribute, to diſtinguiſh him from all other. He is the very God of Truth, and holds out this very Attribute in a ſpecial manner, in this very thing, in making of his Promiſe: *He is faithful to forgive us our ſins*, 1 Joh. 1. 9. whence his *Word* is ſaid, not only to be *true*, but *Truth*, Joh. 17. 19. Truth it ſelf: *All fleſh is as graſs, but his Word abideth for ever*, Iſai. 41. 1.

But yet further, that it may be evident that from hence there can be no occaſion of *ſtaggering*; this God *of Truth*, whoſe *Word is Truth*, hath, in his infinite Wiſdom, condeſcended to our Weakneſs, and uſed all poſſible Means to cauſe us to apprehend the Truth of his Promiſes. The Lord might have left us in the dark, to have gathered out his Mind and Will towards us, from obſcure Expreſſions: and knowing of what value his Kindneſs is, it might juſtly be expected that we ſhould do ſo. Men in Miſery, are glad to lay hold of the leaſt word that drops from him that

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can Relieve them, and to take Courage and Advantage upon it: As the Servants of *Benhadad* watched diligently what would fall from the Mouth of *Ahab*, concerning their Maſter, then in fear of death: and when he had occaſionally called him *his Brother*, they preſently laid hold of it, and cry, *Thy Brother Benhadad*; 1 King. 20. 35. God might have left us, and yet have manifeſted much Free Grace, to have gathered up falling crumbs, or occaſional droppings of Mercy, and Supply, that we ſhould have rejoyced to have found out one word looking that way: But to ſhut up all Objections, and to ſtop for ever the mouth of Unbelief, he hath not only ſpoken plainly, but hath condeſcended to uſe all the ways of confirming the Truth of what he ſays and ſpeaks, that ever were in uſe among the Sons of Men.

There be Four ways, whereby Men ſeek to obtain credit to what they ſpeak, as an undoubted Truth, that there may be no occaſion of *ſtaggering*.

1. *By often averring and affirming of the ſame thing.* When a Man ſays the ſame thing again and again, it is a ſign that he ſpeaks the Truth, or at leaſt that he would be thought ſo to do. Yea, if an honeſt Man do clearly, fully, plainly, often engage himſelf to us in the ſame thing, we count it a vile jealouſy not to believe the real Truth of his Intentions. Now, the Lord, in his Promiſes, often ſpeaks the ſame things, He ſpeaks *once* and *twice*. There is not any thing that he hath promiſed us, but he hath done it again and again. For Inſtance; As if he ſhould ſay, I will be *merciful to your ſins*, I pray believe me, for, *I will pardon your iniquities*; yea, it ſhall be ſo, *I will blot out your tranſgreſſions as a cloud*. There is not any Want whereunto we are liable, but thus he hath dealt concerning it. As his Command is *line upon line*, ſo is his Promiſe. And this is one way whereby God cauſeth

cauſeth the Truth of his Promiſes to appear. To take away all colour of *ſtaggering*, he *ſpeaks once, yea twice*, if we will hear.

2. *The ſecond way of confirming any* Truth, *is by an* Oath. Though we fear the Truth of ſome Men in their Aſſertions; yet when once they come to Swear any thing in *Juſtice and Judgment*, there are very few ſo knowingly profligate, and paſt all ſenſe of God, but that their Aſſeverations do gain Credit, and paſs for Truth. Hence the Apoſtle tells us, *Hebr.* 6. 16. *that an Oath for confirmation, is to men an end of all ſtrife.* Though the Truth be before ambiguous and doubtful, yet when any interpoſes with an *Oath*, there is no more Conteſt amongſt Men. That nothing may be wanting to win our Belief to the Promiſes of God, he hath taken this Courſe alſo, he hath ſworn to their Truth, *Hebr.* 6. 13. *When God made Promiſes to* Abraham, *becauſe he could ſwear by no greater, he ſware by Himſelf.* He confirms his Promiſe by an Oath. *O fælices nos, quorum cauſa Deus jurat! O fælices, ſi nec juranti Deo credimus!* When Chriſt came, *in whom all the Promiſes of God, are, Yea and Amen*; to make ſure work of the Truth of them, he is confirmed in his Adminiſtrations, by *an Oath:* Hebr. 7. 21 *He was made a Prieſt by an Oath, by him that ſaid, The Lord ſware, and will not repent, Thou art a Prieſt for ever.* Now, I pray, what is the cauſe of this great Condeſcenſion in the God of Heaven, to confirm that Word, which in it ſelf is Truth, by an Oath? The Apoſtle ſatisfies us as to the End aimed at, *Hebr.* 6. 17, 18. This was (ſaith he) the Aim of God herein, That his People ſeeing him engaged, by *two ſuch immutable things, as his Promiſe and his Oath*, may be aſſured, that there is an utter Impoſſibility that any one Word of His ſhould come ſhort of its Truth; or that they firmly reſting upon it, ſhould be deceived thereby. And this is a Second way.

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3. Another courſe whereby Men confirm the Truth of what they ſpeak, is, *by entring into Covenant, to accompliſh what they have ſpoken.* A Covenant gives ſtrength to the Truth of any Engagement. When a Man hath but told you he will do ſuch and ſuch Things for you, you are full of Doubts and Fears that he may break with you: but when he hath indented in a Covenant, and you can ſhew it under his Hand and Seal, you look upon that, conſider that, and are very ſecure. Even this way alſo hath the Lord taken, to confirm and eſtabliſh his Truths and Promiſes, that all Doubtings and Staggerings may be excluded, he hath wrapped them all up in a Covenant, and brought himſelf into a federal Engagement, that upon every Occaſion, and at every Temptation, we may draw out his Hand and Seal, and ſay to Satan and our own falſe Hearts, See here, behold God engaged in Covenant, to make good *the Word wherein he hath cauſed me to put my Truſt:* And this is his Property, That he is *a God keeping Covenant:* So that having his Promiſe *redoubled*, and that confirmed by an *Oath*, all ſealed and made ſure by an unchangeable *Covenant*, what can we require more, to aſſure us of the Truth of theſe Things? But yet further:

4. In Things of very great Weight and Concernment, ſuch as whereon Lives, and the Peace of Nations do depend, *Men uſe to give Hoſtages, for the ſecuring each other of the Faith and Truth of all their Engagements*, that they may be mutual Pledges of their Truth and Fidelity. Neither hath the Lord left this way unuſed to confirm his Promiſe: He hath given us an Hoſtage to ſecure us of his Truth; one exceedingly dear to hime; one always in his boſom, of whoſe Honour he is as careful as of his Own: Jeſus Chriſt is the great Hoſtage of his Father's Truth; the Pledge

of his Fidelity in his Promiſes: God hath ſet him forth, and given him to us, for this End; *Behold, the Lord himſelf ſhall give you a Sign*, (*a Sign* that he will fulfil his Word) *A Virgin ſhall conceive, and bare a Son, and ſhall call his name Immanuel*, Iſai. 7. 14. That you may be aſſured of my Truth, *the Virgin's Son* ſhall be an Hoſtage of it: *In him are all the Promiſes of God, Yea and Amen.* Thus alſo, to his Saints, he gives the further Hoſtage of his Spirit, and the Firſt-fruits of Glory; that the full Accompliſhment of all his Promiſes may be contracted in a little, and preſented to their view: as the *Iſraelites* had the Pleaſures of *Canaan*, in the *cluſters of Grapes* brought from thence.

Now from all this, it is apparent, not only that there is Truth in all the Promiſes of God, but alſo that Truth ſo confirmed, ſo made out, eſtabliſhed, that not the leaſt Occaſion imaginable is thence adminiſtred to *ſtaggering* or doubting. He that diſputes the Promiſe, and knows not how to cloſe with them, muſt find out another Cauſe of his ſo doing: As to the Truth of the Promiſe, there is no doubt at all, nor place for any.

2. But Secondly, Though there be *Truth* in the Promiſe, yet there may want *Ability* in the Promiſer to accompliſh the thing Promiſed, becauſe of its manifold Difficulties. This may be a Second cauſe of Staggering, if the Thing it ſelf engaged for, be not compaſſable by the Ability of the Engager. As if a skilful Phyſician ſhould promiſe a Sick Man a Recovery from his Diſeaſe; tho' he could rely upon the Truth and Sincerity of his Friend, yet he cannot but queſtion his *Ability* as to this, knowing, that to cure the leaſt Diſtemper, is not abſolutely in his power: But when *He* promiſes, who is *able to perform*, then all doubting in this kind is removed. See then, whether

ther it be ſo, in reſpect of theſe Promiſes whereof we ſpeak. When God comes to *Abraham*, to engage himſelf in that Covenant of Grace, from whence flow all the Promiſes whereof we treat, he lays this down as the bottom of all, *I am* (ſaith He) *God Almighty*, Gen. 17. 1. or, *God All-ſufficient*, very well able to go through with what ever I promiſe. When Difficulties, Temptations, and Troubles ariſe, remember who it is that hath Promiſed; not only He that is True and Faithful, but He that is *God Almighty*, before whom nothing can ſtand, when He will accompliſh his Word. And that this was a bottom of great Confidence to *Abraham*, the *Apoſtle* tells you, *Rom.* 4. 21. *Being fully perſwaded, that he who had promiſed, was able alſo to perform.* When God is engaged by his Word, his *Ability* is eſpecially to be eyed. The Soul is apt to ask how can this be? it is impoſſible it ſhould be ſo to me: but, *He is able that hath promiſed.* And this, *Rom.* 11. 23. the ſame *Apoſtle* holds out to us, to fix our Faith upon, in reference to that great Promiſe of Re-calling the Jews, and Re-implanting them into the Vine, *God* (ſaith he) *is able to graft them in:* Tho' now they ſeem as *dead bones*, yet the Lord knows they may live, *for he is able* to breathe upon them, and make them *terrible as an Army with Banners.* Yea, ſo excellent is this All-ſufficiency, this Ability of God to accompliſh his whole Word, that the Apoſtle cautions us, That we do not bound it, as tho' it could go ſo far only, or ſo far: Nay, ſaith he, *Eph.* 3. 20. *He is able to do exceeding abundantly above all that we can ask or think.*

When Men come to cloſe with the Promiſe indeed, to make a Life upon it, they are very ready to queſtion and enquire, whether it be poſſible that ever the Word of it ſhould be made good to them. He that ſees a little Boat ſwimming at Sea, obſerves no

great difficulty in it, looks upon it without any ſolicitouſneſs of Mind at all, beholds how it toſſes up and down, without any fears of its ſinking: But now, let this Man commit his own Life to Sea in that Bottom, what Enquiries will he make? What a ſearch into the Veſſel? Is it poſſible (ſaith he) this little thing ſhould ſafeguard my Life in the Ocean? It is ſo with us in our view of the Promiſes: Whilſt we conſider them at large as they lie in the World, alas! they are all true, *all Yea and Amen*, ſhall be Accompliſhed: But when we go to venture our Souls upon a Promiſe, in an Ocean of Wrath and Temptations, then every blaſt, we think, will overturn it, it will not bear us above all theſe Waves; Is it poſſible we ſhould ſwim ſafely upon the Plank of a Pinnace in the midſt of the Ocean?

Now here we are apt to deceive our ſelves, and miſtake the whole thing in Queſtion, which is the bottom of many corrupted Reaſonings and perplexed Thoughts. We enquire whether it can be ſo to us as the Word holds out; when the Truth is, the Queſtion is not about the Nature of the Thing, but about the Power of God. Place the Doubt aright, and it is this; Is God *able* to accompliſh what he hath ſpoken? Can he heal my Backſlidings? Can he pardon my Sins? Can he ſave my Soul? Now that there may be no Occaſion nor Colour of Staggering upon this Point, you ſee God reveals himſelf as an *All-ſufficient God*; as one that is able to go through with all his Engagements. If you will *ſtagger*, you may ſo do; this is certain, you have no Cauſe to do ſo from hence; there is not any Promiſe that ever God entred into, but he is able to perform it.

Object.] But you will ſay, Though God be thus *Able*, thus *All-ſufficient*, yet may there not be Defects in the *Means* whereby he worketh? as a Man may have a ſtrong Arm able to ſtrike his Enemies to the Ground,

Ground, but yet if he ſtrike with a Feather, or a Straw, it will not be done; not for want of ſtrength in his Arm, but of fitneſs and ſuitableneſs in the Inſtrument whereby he acteth. But,

Anſw.] 1. God uſing Inſtruments, they do not act according to their own Vertue, but according to the Influence of Vertue by Him to them communicated. Look, to what End ſoever God is pleaſed to uſe any Means, his chuſing of them fills them with Efficacy to that purpoſe. Let the Way and *Means* of Accompliſhing what thou expecteſt by the Promiſe, be in themſelves never ſo weak, yet know, that from God's chuſing of them to that End, they ſhall be filled with Vertue and Efficacy to the Accompliſhment of it.

2. It is expreſly affirmed of the great *Mediums* of the Promiſe, that they alſo are *Able*; that there is no want of Power in them for the Accompliſhment of the Thing promiſed.

1. There is the *Means procuring it*, and that is Jeſus Chriſt: The Promiſes, as to the good Things contained in them, are purchaſed by him: And of him the Apoſtle affirms expreſly, That *he is* ABLE *to ſave to the utmoſt, them that come to God by him*, Heb. 5. 27. No want here, no Defect; He is *able to do it to the utmoſt*, *able to ſave them that are tempted*, Heb. 2. 18.

2. There is the great *Means of Manifeſtation*, and that is the Word of God: And of this alſo it is affirmed, that it is *able*. It hath an All-ſufficiency in its kind. *Paul* tells the Elders of *Epheſus*, That the *Word of Grace is able to build them up, and to give them an Inheritance among them that are ſanctified*, Acts 20. 32.

3. There is the great *Means of Operation*, and that is the Spirit of Grace: He works the Mercy of the

Promiſe upon the Soul: He alſo is *able*, exceeding Powerful to effect the End appointed. It hath no bounds, nor meaſure of Operation, but only its own *Will*; 1 *Cor.* 12. 11.

Hence then it is apparent, in the ſecond Place, That there is no occaſion for Doubting; yea, that all Staggering is excluded, from the conſideration of the Ability of the Promiſer, and the Means whereby he worketh. If thou continueſt to Stagger, thou muſt get a better Plea than this, *It cannot be*, it is impoſſible. I tell thee nay; but God is *able* to accompliſh the whole Word of his Promiſe. But,

2. There may be want of *Sincerity* in Promiſes and Engagements, which whilſt we do but ſuſpect, we cannot chuſe but *ſtagger at them.* If a Man make a Promiſe to me, and I can ſuppoſe that he intends not as he ſays, but hath Reſerves to himſelf of another purpoſe, I muſt needs doubt, as to the Accompliſhment of what he hath ſpoken. If the Soul may ſurmiſe, that the Lord intends not him *ſincerely* in his Promiſes, but reſerves ſome other Thing in his Mind, or that it ſhall be ſo to others, and not to him, he muſt needs diſpute in himſelf, ſtagger, and keep off from Believing. This, then, muſt be demonſtrated in the *Third Place*, That the Promiſes of God, and God in all his Promiſes, are full *of ſincerity*, ſo that none need fear to caſt himſelf on them, they ſhall be real unto him. Now concerning this, Obſerve,

1. That *God's Promiſes are not declarative of his ſecret Purpoſes and Intentions.* When God holds out to any a Promiſe of the Pardon of Sin, this doth not ſignify to any ſingular Man, that it is the Purpoſe of God that his Sin ſhall be pardoned: For if ſo, then either all Men muſt be pardoned to whom the Word of Promiſe comes, which is not; or elſe God fails of his Purpoſes, and comes ſhort of his Intendments; which

which would render him, either Impotent, that he could not, or Mutable, that he would not Eſtabliſh them. But, *who hath reſiſted his will?* Rom. 9. *He is the Lord, and he changeth not*, Mal. 1. So that, though every one to whom the Promiſe is held out, hath not the Fruit of the Promiſe; yet this derogates not at all from the Sincerity of God in his Promiſes; for he doth not hold them forth to any ſuch End and Purpoſe, as to declare his Intentions concerning particular Perſons.

2 *There are ſome abſolute Promiſes comprehenſive of the Covenant of Grace*, which as to all thoſe that belong to that Covenant, do hold out thus much of the Mind of God, That they ſhall certainly be Accompliſhed in, and towards them all. The Soul may freely be invited to venture on theſe Promiſes, with Aſſurance of their Efficacy towards him.

3. This God principally declares in all his Promiſes, of his Mind and Purpoſe, That every Soul, to whom they ſhall come, may freely reſt on; to wit, *That Faith in the Promiſes, and the Accompliſhment of the Promiſes, are inſeparable.* He that believeth, ſhall enjoy: This is moſt certain; this God declares of his Mind, his Heart, towards us; That as for all the good Things he hath ſpoken of to us, it ſhall be to us *according to our Faith.* This, I ſay, the Promiſes of God do ſignifie of his Purpoſe, That *the Believer of them, ſhall be the Enjoyer of them:* In them *the Righteouſneſs of God is revealed from Faith to Faith*, Rom. 1. 17. From the Faith of God Revealing, to the Faith of Man Receiving. So that upon the making out of any Promiſe, you may ſafely conclude, that upon Believing, the Mercy, the Chriſt, the Deliverance of this Promiſe, is mine. It is true, if a Man ſtand diſputing and ſtaggering, whether he have any ſhare in a Promiſe, and cloſe not with it by Faith,

he may come ſhort of it; and yet without the leaſt Impeachment of the Truth of the Promiſe, or Sincerity of the Promiſer; for God hath not ſignified by them, that Men ſhall enjoy the good Things of them, whether they Believe, or not. Thus far the Promiſes of Grace are General, and carry a Truth to all, that there is an inviolable connexion between Believing, and the Enjoyment of the Things in them contained. And in this Truth is the Sincerity of the Promiſer, which can never be queſtioned, without Sin and Folly. And this wholly ſhuts up the Spirit from any occaſion of Staggering; *O ye of litte Faith! wherefore do you doubt?* Ah! leſt our ſhare be not in this Promiſe; leſt we are not intended in it: Poor Creatures! There is but this one way of keeping you off from it, that is, diſputing it in your ſelves, by Unbelief. Here lies the *Sincerity* of God towards thee, That *Believing*, thou ſhalt not come ſhort of what thou aimeſt at. Here then is no room for Staggering. If Proclamation be made, granting Pardon to all ſuch Rebels as ſhall come in by ſuch a Seaſon, do Men uſe to ſtand queſtioning whether the STATE bear them any Good-will, or no? No, ſaith the poor Creature, I will caſt my ſelf upon Their Faith and Truth engaged in their Proclamation; whatever I have deſerved in particular, I know they will be Faithful in Their Promiſes. The Goſpel-Proclamation is of Pardon to all Comers in, to all Believers: It is not for thee, poor Staggerer, to queſtion what is the Intendment towards thee in particular; but roll thy ſelf on this, There is an abſolute Sincerity in the ENGAGEMENT, which thou may'ſt freely reſt upon. But,

4. Tho' all be preſent, *Truth*, *Power*, *Sincerity*; yet if he that makes the Promiſe ſhould *Forget*, this were a ground of Staggering. *Pharaoh*'s Butler, without doubt, made large Promiſes to *Joſeph*, and probably

bably ſpake the Truth according to his preſent Intention: Afterwards ſtanding in the Preſence of *Pharaoh*, reſtored to Favour, he had doubtleſs Power enough to have procured the liberty of a poor innocent Priſoner: but yet this would not do, it did not profit *Joſeph*, becauſe, as the Text ſays, *he did not remember* Joſeph, *but forgat him*, Gen. 39. 23. This forgetting, made all other things uſeleſs. But neither hath *this* the leaſt Colour in Divine Promiſes. It was *Sion*'s Infirmity to ſay, *The Lord hath forſaken me, and my God hath forgotten me*, Iſa. 49. 14. For, ſaith the Lord, *Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb? Yea, they may forget, but I will not forget thee: behold, I have graven thee upon the palms of my hands, and thy walls are continually before me*, ver. 15, 16.

The Cauſes of Forgetfulneſs, are, 1. *Want of Love*. The things that Men Love not, they care not for: The matters of their Love are continually in their Thoughts. Now ſays God to *Sion*, Why ſay'ſt thou, *I have forgotten thee?* Is it for want of Love? Alas! the Love of a moſt tender Mother to her ſucking Child, comes infinitely ſhort of my Love to thee; My Love to thee is more fixed than ſo, and how ſhouldeſt thou be out of my Mind? How ſhouldeſt thou be forgotten? *Infinite love will have infinite Thoughtfulneſs and Remembrance.*

2. *Multiplicity of Buſineſs*. This, with Men, is a Cauſe of forgetting. I had done, ſays one, as I promiſed, but multiplicity of Occaſions thruſt it out of my Mind, I pray excuſe me: Alas! though I Rule all the World, yet, *thou art graven upon the palms of my hands, and therefore thy walls are continually before me*. See alſo *Pſal.* 77. 9. Neither then is there, as to this, the leaſt colour given us to *ſtagger* at the Promiſe of God.

5. But

5. But Laſtly, Where all other things concur, yet if the Perſon promiſing, be *changeable*, if he may alter his Reſolution, a Man may juſtly doubt and debate in himſelf the Accompliſhment of any Promiſe made to him: It is true, may he ſay, he now ſpeaks his Heart and Mind, but who can ſay he will be of this Mind to Morrow? may he not be turned, and then what becomes of the Golden Mountains that I promiſed my ſelf, upon his Engagement? Wherefore, in the Laſt place, the Lord carefully rejects all ſinful Surmiſes concerning the leaſt Change or Alteration in him or any of his Engagements. *He is the Father of Lights, with whom is no variableneſs, nor ſhadow of turning*, Jam. 1. 18. no ſhadow, no appearance of any ſuch thing. *I am the Lord*, (ſaith he) *I change not; therefore ye ſons of* Jacob *are not conſumed*, Mal. 3. 6. The Lord knows, that if any thing in us might prevail with him to alter the Word that is gone out of his Mouth, we ſhould ſurely periſh. We are poor provoking Creatures, therefore he lays our *not being conſumed*, only on this, even his *own Unchangeableſs*: This we may reſt upon, *he is of one mind, and who can turn him?*

And in theſe Obſervations, have I given you the firſt Demonſtration of the Point: *All ſtaggering is from our own Unbelief.*

2. *Demon.* The *Experience* which we have of the mighty Workings of God, for the Accompliſhment of all his Promiſes, gives light unto this thing. We have found it true, That where he is once engaged, he will certainly go through unto the appointed Iſſue, though it ſtand him in the laying out of his Power and Wiſdom to the uttermoſt. *Hab.* 3. 9. *Thy Bow was made quite naked, according to the Oaths of the Tribes, thy Word.* If God's Oath be paſſed, and his Word engaged, he will ſurely Accompliſh it, though it coſt him

him the *making of his Bow quite naked*, the manifeſtation of his Power to the utmoſt.

It is true, Never did any wait upon God for the Accompliſhment and Fulfilling of a Promiſe, but he found many Difficulties fall out between the Word and the Thing. So was it with *Abraham* in the buſineſs of a Son, and ſo with *David* in the matter of a Kingdom. God will have his promiſed Mercies to fall as the Dews upon the parched gaſping Earth; or *as the ſhadow of a great rock in a weary land*, Iſa. 32. 2. very welcome unto the Traveller, who hath had the Sun beat upon his Head in his Travel all the Day. *Zion is a crown of glory in the hand of the Lord, as a royal diadem in the hand of her God*, Iſa 62. 3. The Precious-ſtones of a *Diadem* muſt be cut and poliſhed, before they be ſet in Beauty and Glory. God will have oft-times the *precious living Stones of Zion* to have many a ſharp *cutting*, before they come to be fully fixed in his Diadem: But yet in the cloſe, whatever Obſtacles ſtand in the way, the Promiſe hath ſtill wrought out its Paſſage: As a River, all the while it is ſtopped with a Dam, is ſtill working higher and higher, ſtill getting more and more ſtrength, until it bear down all before it, and obtain a free courſe to its appointed Place. Every time Oppoſition lies againſt the fulfilling of the Promiſe, and ſo ſeems to impede it for a ſeaſon, it gets more and more Power, until the appointed Hour be come, and then it bears down all before it.

Were there any thing imaginable whereof we had not Experience, that it hath been conquered to open a Door for the fulfilling of every Word of God, we might poſſibly, as to the Apprehenſion of that thing, *ſtagger* from ſome other Principle than that of Unbelie

What

What is there in Heaven or Earth, but God and his miniſtring Spirits, that hath not, at one time or other, ſtood up to its utmoſt Oppoſition, for the fruſtrating of the Word, wherein ſome or other of the Saints of God have put their Truſt? *Devils*, in their Temptations, Baits, Subtilties, Accuſations, and Oppoſitions: *Men*, in their Counſels, Reaſonings, Contrivances, Intereſts, Dominions, Combinations, Armies, Multitudes, and the utmoſt of their Endeavours: The whole *frame of Nature*, in its primitive inſtituted Courſe, *Fire*, *Water*, *Day*, *Night*, *Age*, *Sickneſs*, *Death*; all, in their Courſes, have fought againſt the Accompliſhment of the Promiſes. And what have they obtained, by all their Contendings? All diſappointed, fruſtrated, turned back, changed, and ſerved only to make the Mercy of the Promiſe more amiable and glorious.

I would willingly illuſtrate this *Demonſtration* with an Inſtance, That the Almighty, All-conquering Power that is in the Promiſe, ſettling all *ſtaggering* upon its own *Baſis* of UNBELIEF, might be the more evident.

I might here mention *Abraham*, with all the Difficulties and appearing Impoſſibilities which the Promiſe unto him did paſs through, and caſt to the Ground, the Mercy of it at length *ariſing out of the grave*; for he *received his Son from the Dead, in a figure*, Hebr. 11. 19. Or I might ſpeak of *Joſeph*, *Moſes*, or *David*: But I ſhall rather chuſe a Preſident from among the Works of God, in the Days wherein we live; and that in a buſineſs, concerning which, we may ſet up our *Eben Ezer*, and ſay, *Thus far God hath been an Helper*.

Look upon the Affair of *Ireland*: The Engagement of the Great *God of Revenges* againſt Murder and Treachery, the Intereſt of the *Lord Chriſt and his Kingdom*

Kingdom againſt the *Man of Sin*, furniſhed the Undertakers with manifold Promiſes to carry them out to a deſired, a bleſſed Iſſue. Take now a brief view of ſome *Mountains of Oppoſition* that lay in the way againſt any Succeſs in that Place; and hear the Lord ſaying to every one of them, *Who art thou, O great Mountain? Before my People thou ſhalt be made a Plain*; Zech. 4. 7.

Not to mention the Strivings and Struglings of *two manner of People*, in the womb of this Nation, totally obſtructing for a long time the bringing forth of any Deliverance for *Ireland*; nor yet that mighty Mountain (which ſome miſ-named *a Level*) that thought at once to have locked an everlaſting Door upon that Expedition; I ſhall propoſe ſome few (of many) that have attended it.

1. *The Silence that hath been in Heaven for half an hour, as to this Buſineſs:* The great Ceſſation of Prayers in the Heavens, of many Churches, hath been no ſmall Mountain in the Way of the Promiſe. When God will do Good for *Zion*, he requires that his *Remembrancers give him no Reſt, until he do it*, Iſai. 62. 7. and yet ſometimes, in the cloſe of their Supplications, gives them an *Anſwer, by terrible things*, Pſal. 65. 5. He is ſometimes *Silent to the Prayers of his People*, Pſal. 28. 1. Is not then a Grant rare, when his People are ſilent as to Prayers? Of how many Congregations in this Nation, may the Prayers, Tears and Supplications for the carrying on of the Work of God in IRELAND, be written with the *lines of emptineſs*? What a *Silence hath been in the Heaven* of many Churches, *for this laſt half hour*? How many that began with the Lord in that Work, did never ſacrifice at the Altar of *Jehova niſſi*; nor conſidered that the Lord hath *ſworn to have War with ſuch Amalekites* as are there, *from generation to generation*? Exod.

Exod. 17. 15, 16. They have forgotten, that *Ireland* was *the firſt of the Nations* that laid wait for the Blood of God's People deſiring to enter into his Reſt; and therfore *their latter end ſhall be, to periſh for ever*, Numb. 24. 20. Many are as angry as *Jonah*, not that *Babylon* is ſpared, but that it is not ſpared. Hath not this been held out as a Mountain? What will you now do, when ſuch or ſuch, theſe and thoſe Men, of this or that Party, look upon you *as the graſs upon the houſe tops, which withereth afore it groweth up; wherewith the mower filleth not his hand, nor he that bindeth ſheaves his boſom*; that will not ſo much as ſay, *The bleſſing of the Lord be upon you, we bleſs you in the name of the Lord?* But now! ſhall the Faithleſneſs of Men, make the *Faith of God of none effect?* Shall the Kingdom of Chriſt ſuffer, becauſe ſome of thoſe that are his, what through Carnal Wiſdom, what through Spiritual Folly, refuſe to come forth *to his help againſt the mighty?* No, doubtleſs! *The Lord ſees it, and it diſpleaſes him; he ſees that there is no man, and wonders that there is no interceſſour:* (even marvels that there are no more Supplications on this behalf) *therefore his own arm brought ſalvation to him, and his own righteouſneſs it ſuſtained him: He put on righteouſneſs as a breaſtplate, and an helmet of ſalvation upon his head: and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak: According to their deeds, accordingly he will repay, fury to his adverſaries, recompence to his enemies, to the iſland he will repay recompence*; Iſai. 59. 15, 16, 17, 18. Some Mens not Praying, ſhall not hinder the Promiſes Accompliſhing. They may ſooner diſcover an Idol in themſelves, than diſappoint the Living God: *This was a Mountain.*

2. Our own Advices and Counſels have often ſtood in the way of the Promiſes *bringing forth:* This is not a Time nor Place for Narrations. So I ſhall only ſay to this in general, That if the choiceſt and moſt rational Advices of the Army had not been overſwayed by the Providence of God, in all probability your Affairs had been more than ten degrees backward, to the Condition wherein they are.

3. The *viſible Oppoſition of the combined Enemy* in that Nation, ſeemed, as to our Strength, unconquerable. The *Wiſeman* tells us, *that a three-fold cord is not eaſily broken: Ireland* had a *five-fold Cord* to make ſtrong Bands for *Zion*, twiſted together: Never (I think) did ſuch different Intereſts *bear with one another*, for the compaſſing of one Common End.

He that met the *Lyon*, the *Fox*, and the *Aſs* traveling together, wonder'd, *quo unâ iter facerent*, whither theſe ill-matcht Aſſociates did bend their Courſe! neither did his Marvelling ceaſe, when he heard they were going a Pilgrimage, in a buſineſs of Devotion.

He that ſhould meet *Proteſtants*, *Covenanted Proteſtants*, that had ſworn, in the Preſence of the Great God, to extirpate *Popery* and *Prelacy*, as the *Scots* in *Ulſter*; Others, that counted themſelves under no leſs ſacred Bond, for the maintenance of *Prelates*, *Service Book*, and the like, as the whole Party of *Ormond*'s Adherents; joined with a mighty Number that had for Eight Years together ſealed their Vows to the *Romiſh Religion*, with our Blood and their own; adding to them thoſe that were *profound to revolt* up and down, as ſuited their own Intereſt, as ſome in *Munſter*; All cloſing with that Party, which themſelves had laboured to render moſt odious and execrable, as moſt defiled with Innocent Blood: He, I ſay, that ſhould ſee all theſe, after ſeven Years mutual

tual Conflicting, and imbruing their Hands in each other's Blood, to march all one Way together, cannot but marvel, *quo unâ iter facerent*, whither they ſhould journey ſo friendly together. Neither, ſurely, would his Admiration be leſſened, when he ſhould hear, That the firſt thing they intended and agreed upon, was, To cover the Innocent Blood of 41; contrary to that Promiſe, *Behold, the Lord cometh out of his place, to puniſh the inhabitants of the earth for their iniquity; the earth alſo ſhall diſcloſe her blood, and ſhall no more cover her ſlain*; Iſai. 26. 21. And next of all, To eſtabliſh Catholick Religion, or the *Kingdom of Babel*, in the whole Nation, in oppoſition to the Ingaged Truth, and in our days viſibly manifeſted Power of the Lord Jeſus: with ſundry ſuch-like things, contrary to their Science and Conſcience, their Covenant and Light, yea, the Truſt and Honeſty, of moſt of the chief Leaders of them.

Now, how can the Promiſe ſtand in the Way of this *Hydra*? What ſays it to this Combined Oppoſition? Why, firſt, ſaith the Lord, *Though hand join in hand, the wicked ſhall not be unpuniſhed*, Prov. 11. 21. Their Covering ſhall be too ſhort, and narrow, to hide the Blood which God will have diſcloſed.

And, ſecondly, Though they will *give their Power to the Beaſt*, and *fight againſt the Lamb*, conſenting in *this*, who agree in nothing elſe in the world; yet they ſhall be *broken in pieces: though they Aſſociate themſelves, they ſhall be broken in pieces:* If *Rezin*, and the Son of *Remaliah*, *Syria* and *Ephraim*, *old* Adverſaries, combine together for a *new* Enmity againſt *Judah:* If *Covenant* and *Prelacy*, *Popery* and *Treachery*, Blood and (as to that) *Innocency*, joyn hand in hand, to ſtand in the way of the Promiſe; yet I will not in this joyn with them, ſays the Lord. Though they were preſerved all diſtinctly in their ſeveral

ſeveral Intereſts for ſeven Years, in their mutual Conflicts, that they might be Scourges to one another; yet if they cloſe, to keep off the Engagement of God in the Word of his Promiſe, not much more than the fourth part of one Year ſhall conſume ſome of them to nothing, and fill the reſidue with Indignation and Anguiſh.

By what Means God hath mightily and effectually wrought, by mixing Folly with their Counſels, putting Fear, Terror, and Amazedneſs upon all their Undertakings, to carry on his own Purpoſe, I could eaſily give conſiderable Inſtances. That which hath been ſpoken in General, may ſuffice to bottom us on *this*, That whilſt we are in the way of God, all *ſtaggering* at the Iſſue, is from *Unbelief*; for he can, he will do more ſuch things as theſe.

Uſe 1.] My *Firſt Uſe* ſhall be, as unto Temporals; for they alſo (as I told you) come under the Promiſe, not to be ſtaggered at, with the Limitations before-mentioned. Learn hence, then, *to live more by Faith* in all your Actings: *Believe*, and *you ſhall be eſtabliſhed*. I have, in the *days of my pilgrimage*, ſeen *this evil under the ſun*: Many Profeſſors of the Goſpel, called out to Publick Actings, have made it their great Deſign to manage all their Affairs with Wiſdom and Policy, like *the men of the reſidue of the nations*; living by Faith upon the Promiſes, hath appeared to them as too low a thing for the Condition and Employment wherein they now are: Now they muſt Plot, and Contrive, and Deſign, lay down Principles of Carnal Fleſhly Wiſdom, to be purſued to the uttermoſt: And what, I pray, hath been the Iſſue of ſuch Undertakings?

1. Firſt, The Power of Religion hath totally been devoured, by that lean, hungry, never-to-be-ſatisfied Beaſt of Carnal Policy: No ſigns left that it was ever in their boſoms. Conformity unto Chriſt in Goſpel

Graces, is looked on as a mean, contemptible thing: Some of them have fallen to downright Atheiſm, moſt of them to wretched Formality in the Things of God. And then,

2. *Secondly*, Their Plots and Undertakings have generally proved Tympanous and Birthleſs; Vexation and Diſappointment hath been the portion of *the reſidue of their days.* The ceaſing *to lean upon the Lord*, and ſtriving to be wiſe in our Actings, like the Men of the World, hath made more *Rehoboams*, than any one Thing in this Generation.

What now lies at the bottom of all this? *Meerly ſtaggering at the Promiſe, through Unbelief.* What Building is that like to be, which has a *ſtaggering* Foundation? When God anſwers not *Saul*, he goes to the Devil. When the Promiſe will not ſupport us, we go to Carnal Policy: neither can it otherwiſe be. Engaged Men, finding one way diſappoint them, preſently betake themſelves to another. If Men begin once to *ſtagger* at the Promiſe, and to conclude in their fears, That it will not receive Accompliſhment, That the *Fountain* will be dry; they cannot but think it high time to *dig Ciſterns* for themſelves. When *David* ſays, *he ſhall one day periſh by the hand of* Saul, (whatever God had ſaid to the contrary) his next Advice is, *Let me go to the Philiſtines:* And what Succeſs he had in that Undertaking, you know. *Political Diverſions, from pure dependance on the Promiſe, do always draw after them a long train of Entanglements.*

Give me leave to give a Word of Caution againſt one or two Things which Men *ſtaggering* at the Promiſes through Unbelief, do uſually, in their Carnal Wiſdom, run into, for the compaſſing of the Thing aimed at, That they may not be found in your Honourable Aſſembly.

1. *Take*

1. *Take heed of a various management of Religion, of the Things of God, to the advantage of the present posture and condition of your Affairs.* The Things of Christ should be as *Joseph's Sheaf*, to which all others should *bowe*. When they are made to cringe, and bend, and put on a flattering Countenance, to allure any sort of Men into their Interest, they are no more the Things of Christ. I would it had not been too evident formerly, That Men entangled in their Affairs, enjoying Authority, have with all Industry and Diligence pursued such and such an Appearance of Religion; not that themselves were so passionately affected with it, but meerly for the Satisfaction of Some, in that, whose Assistance and Compliance they needed for other things. Oh! let not the Things of God be immixed any more with Carnal Reasonings. His Truths are all eternal and unchangeable. Give them at once the Sovereignty of your Souls, and have not the least thought of making them bend, to serve your own Ends, tho' good and righteous. Think not to get the Promise, like *Jacob*, by representing your selves in the Things of God for other than you are.

2. *Hide no Truth of God, as to that way of manifestation which to you is committed, for fear it should prove prejudicial to your Affairs.* That Influence and Signature of your Power, which is due to any Truth of God, let it not be with-held by Carnal Reasonings. I might further draw out these, and such like things as these; the Warning is, To live upon the Faith of that Promise, which shall surely be established, without turning aside to needless crooked paths of your own.

Use 2.] *Secondly*, Be faithful in doing all the work of God whereunto you are engaged, as he is faithful in *working all your works* whereunto he is engaged. Your Work whereunto (whilst you are in his ways) God is engaged in your Safety and Protection. God's

Work whereunto you are engaged, is the propagating of the Kingdom of Chriſt, and the ſetting up of the *Standard of the Goſpel.* So far as you find God going on with your Work, go you on with his. How is it, that Jeſus Chriſt is, in *Ireland* only, as a *Lion ſtaining all his garments with the blood of his Enemies*, and none to hold him out as a *Lamb ſprinkled with his own blood* to his Friends? Is it the Sovereignty and Intereſt of *England* that is alone to be there tranſacted? For my part, I ſee no farther into the MYSTERY of theſe things, but that I could heartily rejoyce, That Innocent Blood being expiated, the *Iriſh* might enjoy *Ireland ſo long as the Moon endureth*, ſo that Jeſus Chriſt might poſſeſs the *Iriſh.* But God having ſuffered thoſe ſworn Vaſſals of the *man of ſin* to break out into ſuch ways of Villany, as render them obnoxious unto Vengeance, upon ſuch Rules of Government amongſt Men, as he hath appointed: Is there therefore nothing to be done, but to give a *Cup of Blood* into their Hands? Doubtleſs, the way whereby God will bring the *followers after the Beaſt* to condign Deſtruction, for all their Enmity to the Lord Jeſus, will be, by ſuffering them to run into ſuch Practices againſt Men, as ſhall righteouſly expoſe them to Vengeance, according to acknowledged Principles among the Sons of Men. But is this all? Hath he no further Aim? Is not all this, to make way for the Lord Jeſus to take poſſeſſion of his long-ſince promiſed Inheritance? And ſhall we ſtop at the firſt Part? Is this to deal fairly with the Lord Jeſus? call him out to the Battle, and then keep away his Crown? God hath been faithful, in doing Great Things for you; be ye faithful in this one, Do your utmoſt, for the Preaching of the Goſpel in *Ireland.*

Give

Give me leave to add a few Motives to this Duty.

1. *They want it.* No want like theirs who want the Goſpel. I would there were, for the preſent, one Goſpel Preacher for every Walled Town in the *Engliſh* Poſſeſſion in *IRELAND*. The Land mourneth, and *the People periſh for want of Knowledge: Many run to and fro*, but it is upon other Deſigns; *Knowledge is not increaſed.*

2. they are ſenſible of their *Wants*, and cry out for *Supply*. The Tears and Cries of the Inhabitants of *Dublin*, after the Manifeſtations of Chriſt, are ever in my view. If they were in the Dark, *and loved to have it ſo*, it might ſomething cloſe a Door upon the Bowels of our Compaſſion: But they cry out of their Darkneſs, and are ready to follow every one whoſoever, to have a Candle. If their being Goſpelleſs, move not our Hearts, it is hoped their importunate Cries will diſquiet our Reſt, and wreſt help, as a Beggar doth an Alms.

3. *Seducers* and *Blaſphemers* will not be wanting to *ſow their Tares*, which thoſe Fallowed Fields will receive, if there be none to caſt in the Seed of the Word. Some are come over thither already without Call, without Employments, to no other End, but only to vaunt themſelves to be God, as they have done in the open Streets with deteſtable Pride, Atheiſm,, and Folly. So that, as *IRELAND* was heretofore termed by ſome in Civil things, *A Frippery of Bankrupts*, for the great number of Perſons of Broken Eſtates that went thither: So, doubtleſs, in Religion, it will prove a *Frippery of Monſtrous, Enormous, Contradictious Opinions*, if the Work of Preaching the Word of Truth and Soberneſs, be not carried on. And if this be the Iſſue of your preſent Undertakings, Will it be acceptable, think you, to the LORD JESUS,

That you have uſed his POWER and MIGHT, to make way for ſuch THINGS as his Soul abhors?

1. Will it be for his Honour, That the People whom he hath ſought to himſelf with ſo *high a hand*, ſhould, at the very entrance of his taking Poſſeſſion, be leavened with thoſe high and heavenly Notions, which have an open and experimented tendency to Earthly and Fleſhly Dunghill Practices? Or,

2. Will it be for the Credit and Honour of your Profeſſion of the GOSPEL, that ſuch a *breach ſhould be under your hand?* That it ſhould be (as it were) *by your Means?* Will it not be a *Sword, and an Arrow, and a Maul* in the Hands of your Obſervers? Who can bear the juſt Scandal that would accrue? Scandal to the Magiſtrates, Scandal to the Miniſters of this Generation, in neglecting ſuch an Opportunity of advancing the GOSPEL; ſleeping all the day, whilſt others *ſow Tares.*

3. Where will be the hoped, the expected Conſolation of this great Affair, when the Teſtimony and Pledge of the peculiar Preſence of CHRIST among us, upon ſuch an ISSUE, ſhall be wanting?

What then ſhall we do? This Thing is often ſpoken of, ſeldom driven to any cloſe!

1. Pray; pray the Lord of the Harveſt, That he would ſend out, That he *would thruſt forth Labourers into his Harveſt.* The Labourers are ready to ſay, *There is a Lyon in the way*; Difficulties to be contended withal: And to ſome Men it is hard ſeeing a *Call of GOD* through Difficulties: When, if it would but cloath itſelf with a few carnal Advantages, how apparent is it to them! They can ſee it through a little Cranny. Be earneſt then with the Maſter of theſe *Labourers*, in whoſe hand is *their life and breath, and all their ways*, That he would powerfully *Conſtrain* them to be willing to enter into the Fields, that are *white for the Harveſt.*

2. Make

2. Make ſuch Proviſion, that thoſe who will go, may be fenced from outward Straits and Fears, ſo far as the uncertainty of Humane Affairs in General, and the preſent tumultuating Perturbations will admit. And let not, I beſeech you, this be the buſineſs of an unpurſued Order. But,

3. Let ſome be appointed (Generals die and ſink by themſelves) to Conſider this thing, and to hear what ſober PROPOSALS may be made by any whoſe Hearts God ſhall ſtir up to ſo good a Work.

This, I ſay, is a Work wherein God expecteth Faithfulneſs from you: Stagger not at his Promiſes, nor your own Duty. However, by all Means poſſible in this Buſineſs, I have ſtriven to deliver my own Soul.

Once more; To this of Faith, let me ſtir you up to another Work of Love, and that in the behalf of many poor periſhing Creatures, that want all Things needful for the ſuſtentation of Life; poor Parentleſs Children, that lie Begging, Starving, Rotting in the Streets, and find no Relief; yea, Perſons of Quality, that have loſt their deareſt Relations in your Service, ſeeking for Bread, and finding none. Oh, that ſome Thoughts of this alſo, might be ſeriouſly committed to them that ſhall take care for the Goſpel.

Uſe 3.] I deſire now to make more particular Application of the Doctrine, as to things purely Spiritual: Until you know how to Believe for your own Souls, you will ſcarcely know how to Believe for a Nation. Let this then teach us, *To lay the burden and trouble of our Lives upon the right Shoulder.* In our *STAGGERINGS*, our Doubtings, our Diſputes, we are apt to aſſign this and that Reaſon of them; when the ſole Reaſon indeed is, our Unbelief. Were it not for ſuch a Cauſe, or ſuch a Cauſe, I could Believe; that is, were there no need of Faith: That is, Faith muſt

remove the *Mountains* that lie in the way, and then all will be plain. It is not the greatneſs of Sin, nor continuance in Sin, nor backſliding into Sin, that is the true Cauſe of thy Staggering, whatever thou pretendeſt: The removal of all theſe is from that Promiſe, whoſe Stability and Certainty, I before laid forth, but ſolely from thy Unbelief, That *root of bitterneſs, which ſprings up and troubles thee.* It is not the diſtance of the Earth from the Sun, nor the Sun's withdrawing itſelf, that makes a dark and gloomy Day, but the interpoſition of Clouds and vaporous Exhalations. Neither is thy Soul beyond the reach of the Promiſe; nor doth God withdraw himſelf; but the Vapours of thy carnal unbelieving Heart do cloud thee. It is ſaid of one Place, *Chriſt could do no great Work there:* Why ſo? For want of Power in him? Not at all, but meerly for want of Faith in them: it was *becauſe of their Unbelief.* The Promiſe can do no great Work upon thy Heart, to humble thee, to pardon, to quiet thee. Is it for want of Fulneſs and Truth therein? Not at all: But meerly for want of Faith in thee, that keeps it off. Men complain, That were it not for ſuch things and ſuch things, they could believe; when it is their Unbelief that caſts thoſe Rubs in the way. As if a Man ſhould caſt Nails and ſharp Stones in his own way, and ſay, Verily I could run, were it not for thoſe Nails and Stones, when he continues himſelf to caſt them there. You could Believe, were it not for theſe Doubts and Difficulties, theſe ſtaggering Perplexities, when alas! they are all from your Unbelief.

Uſe 4.] See the *ſinfulneſs of all thoſe ſtaggering Doubts and Perplexities, wherewith many poor Souls have almoſt all their Thoughts taken up:* Such as is the Root, ſuch is the Fruit. If the *Tree be evil, ſo will the Fruit be alſo. Men do not gather Grapes from Brambles.*

What

What is the Root that bears this Fruit of Staggering? Is it not the evil *Root of Unbelief?* And can any Good come from thence? Are not all the Streams of the ſame Nature with the Fountain? If that be bitter, can they be ſweet? If the Body be full of Poyſon, will not the Branches have their Venom alſo? Surely, if the Mother (Unbelief) be the Mouth of Hell, the Daughters (Staggerings) are not the Gates of Heaven.

Of the *Sin of Unbelief*, I ſhall not now ſpeak at large: It is in Sum, *The Univerſal Oppoſition of the Soul unto God:* All other Sins ariſe againſt ſomething or other of his revealed Will: Only *Unbelief* ſets up itſelf in a direct Contradiction to all of him that is known. Hence the weight of Condemnation in the Goſpel is conſtantly laid on this Sin. *He that believeth not, on him the wrath of God abideth: he ſhall be damned.* Now, as every drop of Sea-water retains the brackiſhneſs and ſaltneſs of the whole, ſo every ſtaggering Doubt that is an iſſue of this Unbelief, hath in it the unſavourineſs and diſtaſtfulneſs unto God that is in the whole.

Further, to give you a little light into what acceptance our ſtaggering Thoughts find with the Lord, according to which, muſt be our Eſteem of all that is in us:

Obſerve, that
1. *They Grieve him.*
2. *They Provoke him.*
3. *They Diſhonour him.*

1. *Such a frame grieves the Lord.* Nothing more preſſes true Love, than to have any Appearance of Suſpicion. Chriſt comes to *Peter* and asks him, *Simon, Son of Jonas, loveſt thou me?* Joh. 21. 15. *Peter* ſeems glad of an opportunity to confeſs him, and his Love to him, whom not long ſince he had denied;

and

and anſwers readily, *Yea, Lord, thou knoweſt that I love thee.* But when Chriſt comes with the ſame Queſtion again and again, the Holy Ghoſt tells us, *Peter was grieved, becauſe he ſaid unto him the third time, Loveſt thou me?* It exceedingly troubled *Peter*, That his Love ſhould come under ſo many Queſtionings, which he knew to be ſincere. The Love of Chriſt to his, is infinitely beyond the Love of his to him. All our Doubtings are nothing but ſo many Queſtionings of his Love. We cry, *Lord Jeſus, Loveſt thou us?* and again, *Lord Jeſus, Loveſt thou us?* and that with diſtruſtful Hearts and Thoughts, That it is not, it cannot be. Speaking of the *Unbelieving Jews*, the Holy Ghoſt tells us, *Jeſus was grieved for the hardneſs of their hearts*, Mark 3. 5. And as it is bitter to him in the Root, ſo alſo in the Fruit. Our *Staggerings* and Debates, when we have a Word of Promiſe, is a Grief to his Holy Spirit, as the unkindeſt return we can make unto his Love.

2. *It provokes him. How can this be* (ſays *Zechariah*) *that I ſhould have a ſon?* This ſhall be, (ſaith the Lord) and thou thy ſelf, for thy queſtioning, ſhalt be a Sign of it, *Thou ſhalt be dumb, and not ſpeak*, Luke 1. His Doubting was a Provocation: And our Saviour expreſſes no leſs in that bitter Reproof to his Diſciples, upon their Wavering, *Matt.* 17. 17. *O faithleſs and perverſe generation, how long ſhall I be with you? How long ſhall I ſuffer you?* that is, in this Unbelieving frame. Poor Souls are apt to admire the Patience of God in other Matters, That he ſpared them in ſuch and ſuch Sins, at ſuch and ſuch times of Danger; but his exceeding Patience towards them in their carnal Reaſonings, and fleſhly Objections againſt Believing, this they admire not; nay, generally they think it ſhould be ſo: God would not have them one ſtep farther. Nay, they could be more ſtedfaſt in Belie-

Believing, as they ſuppoſe, might it ſtand with the good Will of God; when all this while, this frame, of all others, is the greateſt provocation to the Lord; He never exerciſes more Forbearance, than about this kind of Unbelief.

When the *Spies* had gone into *Canaan*, had ſeen the Land, and brought of the good Fruit of it, then to repine, then to queſtion whether God would bring them into it or no; this cauſed the Lord *to ſwear in his wrath, that they ſhould not enter into his reſt.* When God hath brought Men to the Borders of Heaven, diſcovered to them the Riches and Excellency of his Grace, admitted them to enter as Spies into the Kingdom of Glory, then to fall a ſtaggering whether he intends them an Entrance or no, is that which lies heavy on him. The like may be ſaid of all promiſed Mercies and Deliverances whatſoever.

That this is a *Provocation*, the Lord hath abundantly teſtified, inaſmuch as for it, he hath oftentimes ſnatched ſweet Morſels from the Mouths of Men, and turned aſide the ſtream of Mercies, when it was ready to flow in upon them. *If* (ſaith he) *you will not believe, you ſhall not be eſtabliſhed*, Iſa. 7. 9. The very Mercy but now promiſed concerning your Deliverance, ſhall be with-held. O! ſtop not Succeſs from *Ireland*, by Unbelief.

2. *It diſhonours God.* In the cloſe of this Verſe it is ſaid, *Abraham was ſtrong in Faith* (or, *ſtaggered not*) *giving glory to God.* To be eſtabliſhed in Believing, is to *give God the greateſt glory* poſſible. Every ſtaggering Thought that ariſeth from this Root of Unbelief, robs God of his Glory.

1. It robs him of the *Glory of his Truth. He that believeth not God, hath made him a liar, becauſe he believeth not his record*, 1 Joh. 5. 10. Let Men pretend what they pleaſe, (as moſt an end we give in ſpeci-

ous

ous Pretences for our Unbelief) the bottom of all is, The queſtioning of the Truth of God in our falſe Hearts.

2. It robs him of the *glory of his Fidelity or Faithfulneſs* in the diſcharge of his Promiſes: *If we confeſs our ſins, he is faithful to forgive us our ſins*, 1 Joh. 1. 9. He hath engaged his Faithfulneſs in this Buſineſs of the forgiveneſs of *Iniquities:* He, whoſe Right it is, calling that in queſtion, calls the faithfulneſs of God in queſtion.

3. It robs him of *the glory of his Grace.* In a word, If a Man ſhould chuſe to ſet himſelf in an univerſal Oppoſition unto God, he can think of no more compendious way than this. This then is the Fruit, this the Advantage of all our Staggering, we rob God of Glory, and our own Souls of Mercy.

Uſe 5.] Be aſhamed of, and humbled for all your ſtaggerings at the Promiſes of God, with all your fleſhly Reaſonings, and carnal Contrivances iſſuing therefrom. For the moſt part, we live upon Succeſſes, not Promiſes: unleſs we ſee and feel the print of Victories, we will not Believe. The Engagement of God is almoſt quite forgotten in our Affairs: We travel on without Chriſt, like his Mother, and ſuppoſe him only to be in the Croud: But we muſt return to ſeek him where we left him, or our journying on will be to no purpoſe.

When *Job*, after all his complaining, had ſeen *the End of the Lord*, he cries out, *Now I abhor my ſelf in duſt and aſhes.* You have ſeen *the End of the Lord* in many of his Promiſes: Oh, that it might prevail to make you abhor your ſelves in Duſt and Aſhes, for all your Carnal Fears and Corrupt Reaſonings, upon your Staggerings.

When

When *David* enjoyed his promiſed Mercy, he eſpecially ſhames himſelf for every thought of Unbelief that he had whilſt he waited for it: *I ſaid*, (ſaith he) *in my haſte, That all men were liars.* And now he is humbled for it. Is this to be thankful, to forget our provoking Thoughts of Unbelief, when the Mercy is enjoyed? The Lord ſet it home upon your Spirits, and give it to receive its due manifeſtation.

1. If there be any Counſels, Deſigns, Contrivances on foot amongſt us, that are bottomed on our Staggering at the Promiſe under which we are; Oh, let them be inſtantly caſt down to the Ground. Let not any be ſo fooliſh as to ſuppoſe that Unbelief will be a Foundation for quiet Habitations. You are careful to avoid all ways that might diſhonour you, as the Rulers of ſo great a Nation: Oh, be much more careful about ſuch things as will diſhonour you as Believers; That's your greateſt Title, That's your chiefeſt Privilege. Search your own Thoughts, and if any Contrivance, any Compliance he found ſpringing up, whoſe ſeed was ſown by ſtaggering at the Promiſe, root them up, and caſt them out, before it be too late.

2. Engage your Hearts againſt all ſuch Ways for the future: Say unto God, How Faithful art thou in all thy Ways! How able to perform all thy Promiſes! How haſt thou eſtabliſhed thy Word in Heaven and Earth! Who would not put their Truſt in thee? We deſire to be aſhamed, That ever we ſhould admit in our Hearts the leaſt ſtaggering at the ſtability of thy Word.

3. Act as Men bottomed upon *unſhaken things*, that are not at all moved by the greateſt appearing Oppoſitions: *He that believeth, will not make haſte.* Be not haſty in your Reſolves in any Diſtreſs: Wait for

for the accompliſhment of the *Viſion, for it will come.* So long as you are in the Way of God, and do the Work of God, let not ſo much as your Deſires be too haſty, after appearing Strengthnings and Aſſiſtance. Whence is it that there is amongſt us, ſuch bleating after the Compliance of this or that Party of the Sons of Men, perhaps priding themſelves in our Actings upon Unbelief; as though we proclaimed, that without ſuch and ſuch, we cannot be protected in the Things of God. Let us (I beſeech you) live above thoſe things that are unworthy of the Great Name that is called upon by us.

Oh, that by theſe, and the like Ways, we might manifeſt our Self-Condemnation, and Abhorrency, for all that Diſtruſt and Staggering at the Word of God, which ariſing from Unbelief, hath had ſuch deplorable Iſſues upon all our Counſels and Undertakings.

THE

THE Branch of the LORD, THE Beauty of *Sion*:

OR,

The Glory of the CHURCH, In its Relation unto CHRIST:

Opened in

Two SERMONS;

One Preached at BERWICK,
The Other at EDINBURGH:

By JOHN OWEN, *Miniſter of the Goſpel.*

PSALM xlviii. 12, 13, 14.

Walk about Sion, and go round about her: tell the towres thereof.
Mark ye well her bulwarks, conſider her palaces; that you may tell it to the generation following.
For this God is our God for ever and ever; he will be our guide unto death.

LONDON,
Printed for JOSEPH MARSHALL at the *Bible* in *Newgate-ſtreet*. 1720.

To His EXCELLENCY The Lord General *Cromwell*, &c.

My LORD,

IT *was with Thoughts of* Peace, *that I embraced my* Call, *to this Place, and Time of* War. *As all* Peace *that is from God, is precious to my Spirit; so incomparably, that between the Father and his Elect, which is established, and carried on in the Blood and Grace of Jesus Christ. The Ministerial Dispensation of this* Peace, *being through Free Grace committed even unto me also, I desire that in every place, my* whole *may be, to declare it to the Men of God's good pleasure. That this was my chief Design, in Answer to the* Call *of God upon me, even to pour out a Savour of the Gospel upon the* Sons of Peace *in this Place, I hope is manifest to the Consciences of all, with whom (since my coming hither) in the Work of the Ministry I have had to do. The* Enmity *between God and us, began on our part: The* Peace *which he hath made, begins and ends with Himself. This is the way of God with* Sinners, *when he might justly continue their* Enemy, *and* fight *against* them *to their Eternal Ruin, he draws forth Love, and beseeches* them *to be reconciled, who have done the* Wrong, *and* them *to accept of* Peace, *who cannot abide the* Battle. *Certainly, the bearing forth of this Message, which is so* worthy of all acceptation, *and ought to be so welcome, cannot but have sweetness enough to season all the Pressures and Temptations wherewith it is sometimes attended. This hath been my desire to pursue, and that, with the* weapons *which are not carnal. And tho' some may be*

ſo ſeaſoned with the leaven of Contention about Carnal Things, or at beſt the tithing of Mint and Cummin, *as to diſreliſh the* weightier things of the Goſpel; *yet the Great Owner of the Vineyard hath not left me without a comfortable Aſſurance, that even* this labour in the Lord hath not been in vain. *The following* Sermons, *which I deſire to preſent unto Your* Excellency, *were preached, one at* Berwick, *upon your firſt advance into* Scotland; *the other at* Edinburgh. *My Willingneſs to ſerve the Inheritance of Chriſt here, even in my* Abſence, *cauſed me to cloſe with the Deſires that were held out to this Purpoſe. And I do preſent them to Your* Excellency, *not only becauſe the Riſe of my* Call *to this Service, under GOD, was from You; but alſo, becauſe in the carrying of it on, I have received from You. in the weakneſſes and temptations wherewith I am encompaſſed. that daily ſpiritual Refreſhment and Support, by enquiry into, and diſcovery of the deep and hidden Diſpenſations of God towards his Secret Ones, which my ſpirit is taught to value. The carrying on of the Intereſt of the Lord Jeſus amongſt his* Saints, *in all his ways, which are Truth and Righteouſneſs, the Matter pointed at in this Diſcourſe, being the Aim of your ſpirit in your great Undertakings, it bears another Reſpect unto You. I am not unacquainted with its Meanneſs, yea, its coming ſhort in reſpect of Uſe and* Fruit, *of what the Lord hath ſince, and by Others drawn forth: but ſuch as it is, having by Providence ſtepped firſt into the World, I wholly commend it to him for an Incenſe, who graciouſly* ſupplied the ſeed to the ſower; *beſeeching him that we may have* joy unſpeakable and glorious. *in the acceptance of that Peace which he gives us in the Son of his Love; whilſt the Peace, whoſe deſire, in the midſt of War, you continually bear forth to him, and to others, is by them rejected to their hurt.*

Edinburgh,
Nov. 26.
1650.

Your EXCELLENCY's
Moſt humble Servant
in our deareſt Lord,

John Owen.

The Branch of the LORD, the Beauty of *Sion*, &c.

ISAI. lvi. 7.

—— For mine Houſe ſhall be called an Houſe of Prayer for all People.

FRom the 3d Verſe of this Chapter to the 8th, you have Promiſes and Predictions of Calling in Gentiles and Strangers to the Church of God, notwithſtanding any Objections or Hindrances lay'd in their way, by *Ceremonial* and *Typical* Conſtitutions, they being all to be removed in the Croſs of Chriſt, *Eph.* 2. 13, 14, 15, 16. *Coloſ.* 2. 14. making way for the Accompliſhment of that ſignal Promiſe which is given in the 2d *chap.* of this Propheſy, *ver.* 2, 3. *And it ſhall come to paſs in the laſt days, that the mountain of the houſe of the* Lord *ſhall be eſtabliſhed in the top of the mountains, and ſhall be exalted above the hills, and* ALL NATIONS *ſhall flow unto it: And* MANY PEOPLE *ſhall go, and ſay, Come ye, let us go up to the mountain of the* Lord, &c.

The words of the 7th *verſe*, are a Recapitulation of the Whole, holding out ſummarily the Calling of the Gentiles to the *Holy Mount*, or *ſpiritual Church of Chriſt*: where alſo you have a Deſcription of the Services performed by them upon their coming: *Their burnt-offerings and ſacrifices ſhall be accepted upon mine altar*: Anſwerable to that eminent Prediction of the ſolemn Worſhip of the Called Gentiles, *Mal.* 1. 11. *For from the riſing of the ſun even to the going down of the ſame, my name ſhall be great among the Gentiles, and in every place incenſe ſhall be offered unto my name, and a peace-offering: for my name ſhall be great among the heathen, ſaith the Lord of hoſts.*

The *Spiritual Services* of the Saints of the Gentiles, are in each place ſet forth by thoſe Ceremonial Ordinances *of Incenſe, Altar, and Sacrifice*, as were then moſt acceptable from the Lord's own Appointment.

Now this whole Promiſe is once again ſtraightned, without loſs of Life or Beauty, and compriſed in the words of the Text.

That which before he termed *Sacrifice and Burnt-Offerings*, here he calleth *Prayer*; and thoſe who before were, *the Sons of the Stranger*, are here, *all People*: ſome, many of all ſorts, *the whole World, all Men*, without diſtinction, the *Partition-wall* being broken down: *My houſe ſhall be called*, &c.

The Thing here ſpoken of, is God's Houſe, deſcribed,

1. By its Appropriation unto Him; it is his Peculiar, *My Houſe*.

2. By its Extent of receipt in reſpect of others; it is *for all People*.

3. By the Employment of its Inhabitants, that is, *Prayer*; it *ſhall be called an Houſe of Prayer*.

Houſe,

Houſe, here, may be taken two ways.

1. *Properly*, as it was in the Type, for the Material Temple at *Hieruſalem*; whereunto theſe Words are applied by our Saviour, *Mat.* 21. but that is no farther concerned herein, but as the *ſpiritual* Holineſs of the *Antitype* could not be repreſented, without a *Ceremonial* Holineſs of the *Type*.

2. *Spiritually*, for the Church of Chriſt to be gathered to him, out of all Nations; the Houſe wherein, *Juge Sacrificium*, a Continual Sacrifice, is to be offered to Him: This is peculiarly intended. So then, Obſerve,

1. *Chriſt's Church of Saints, of Believers, is God's Houſe.*

2. *The Church of Chriſt under the Goſpel, is to be gathered out of all Nations.*

3. *There are eſtabliſhed Ordinances, and appointed Worſhip, for the Church of Chriſt under the Goſpel.*

It is the Firſt which I ſhall ſpeak unto,

Chriſt's Church of Saints, of Believers, is God's Houſe. That his Church, is of Saints and Believers, will appear in the Iſſue.

By the *Church of Chriſt*, I underſtand, *primarily*, the whole Multitude of them, who, *antecedently*, are choſen of his Father, and given unto him; conſequently, are redeemed, called, and juſtified in his Blood: The Church which he loved, and gave himſelf for it, that he might ſanctifie and cleanſe it with the waſhing of Water, by the Word; that he might preſent it unto himſelf a glorious Church, not having *ſpot or wrinkle*, or any ſuch thing, but that it ſhould be holy, and *without blemiſh*, Eph. 5. 25. 26.

And ſecondarily alſo, every holy *Aſſembly of Mount Sion*, whereunto the Lord Chriſt is made *beauty and glory*; every particular Church of his Saints, inaſmuch

as they partake of the nature of the whole, *being redeemed by his blood*, Acts 20. 28.

That this Church belongs unto God, I ſhall only leave evidenced under the Claim whereby he here appropriates it to himſelf; he calls it His, *My Houſe*. That it is his *Houſe*, I ſhall further demonſtrate.

Three things are required to the Making of an *Houſe*;
1. *A Foundation.*
2. *Materials for a Superſtruction.*
3. *An orderly Framing of both into an uſeful Building.*

And all theſe concur to the Church of Chriſt.

1. It hath a Foundation; *I have laid the Foundation*, ſaith *Paul*, 1 Cor. 3. 10. and, *other Foundation can no man lay, ſave that which is laid, which is Jeſus Chriſt*, ver. 11. That which *Paul* laid *miniſterially*, *God* himſelf laid *primarily* and *efficiently*: *Thus ſaith the Lord God, Behold, I lay in Sion for a Foundation, a ſtone, a tried ſtone, a precious corner-ſtone, a ſure Foundation*, Iſa. 28. 16. Now this Foundation is no other but the *Rock* upon which the *Church is built*, Mat. 16. 18. which makes it impregnable to the *Gates of Hell*, communicating Strength and Permanency continually to every part of the Building.

2. A *Foundation* only will not make an Houſe, there muſt alſo be *Materials* for a *Superſtruction*: Thoſe you have, 1 *Pet.* 2. 5. *You are* (ſaith he) *lively ſtones*: All God's Elect are Stones, in due time to be hewed, and fitted for this Building. For,

3. *Materials* themſelves will not ſerve; they muſt be fitly framed, and wiſely diſpoſed, or they will be an *Heap*, not an *Houſe*. This, then, is not wanting.

Ye are built upon the Foundation of the Prophets and the Apoſtles, Jeſus Chriſt himſelf being the chief corner-ſtone; in whom the whole building being fitly framed together, groweth unto an holy Temple in the Lord: In whom alſo ye are builded together for an habitation to God by the Spirit, Eph. 2. 20, 21, 22.

There is much ſpiritual and heavenly Architecture in theſe three Verſes. I ſhall only touch on ſome Particulars.

1. The Foundation of this *Houſe*, this Temple, is laid, and that is Jeſus Chriſt; *other Foundation can no man lay:* He is here called *the chief corner-ſtone*; and, *the Foundation of the Prophets and Apoſtles.* It is not which they were, but which they lay'd: It is *Genetivus efficiculis*, not *materia:* That Expreſſion holds out, the *Perſons working*, not the *Thing wrought.*

2. The *Materials* of this Building, Elect, Believers; ſaid, in the former *verſe*, to be *fellow-citizens with the Saints, and of the houſhold of God*; they alone are built on Chriſt, and thereby have Union with him. Not one dead rotten Stone in all this Building, as ſhall be declared.

3. The *Architects*, or Builders, are of two ſorts:

1. *Principal*, the Spirit; *we are framed to an habitation for God, by the Spirit:* He is the Principal Workman in this Fabrick; without Him, is not one Stone lay'd therein.

2. *Secondary* and Inſtrumenal, the Prophets and Apoſtles; and this they were two ways:

1. *Perſonally*, in their ſeveral Generations; this was their Work, their Labour, to lay the Foundation, and carry on the Building of this Houſe.

2. *Doctrinally*; ſo they labour in it to this very Day: Their Doctrine in the Scripture holds out the only Foudation, and the only way of Building thereon.

4. The *Manner of the Building*, it is *fitly framed together*, συναρμολογεμένη, closely joynted and knit in together; sweetly closed together with Christ the *Head, from which all the Body, by joynts and bands, having nourishment ministred, and knit together, increaseth with the increase of God*, Col. 2. 19.

5. *What kind of House it is:* It receiveth here a two-fold Title, 1. an *holy Temple*; 2. an *Habitation*, or a *Tabernacle*; because of its allusion to both those holy Places of the Worship of God, fulfilling the Types of them both.

Hence it is most evident, that this *Church of Christ* is an *House*; and being appropriated unto God, *God's House*.

To make this the more evident, I shall do these two things:

1. Shew you what are the chief *Properties* of this House.

2. Declare what is the *Relation* wherein Jesus Christ stands to this House, having called it, all along, the *Church of Christ*.

1. For the Properties or chief Qualities of this House, they are three: 1. It is a *living* House; 2. it is *strong*; 3. it is *glorious*.

1. It is a *living* House: *Unto whom, coming as unto a living stone, ye also as lively stones are built up a spiritual House*, 1 Pet. 2. 4, 5. Christ the *foundation* is a *living Stone*; and they that are built upon Him, are living Stones. Hence they are said to *grow together* into an House: Growth is a sign of Life, growing from an Inward Principle: Such as the *Growth* of any thing is, such is its *Life*; the Growth of this House is spiritual, so therefore also is its Life; it lives with a spiritual Life, a Life whose Fulness is in its Foundation; He *hath life in himself*, Joh. 5. 26. and from him, in them, *I am crucified with Christ*:

never-

nevertheleſs I live, Gal. 2. 22. *yea, it is himſelf* in them; *yet not I, but Chriſt liveth in me.* It it true, thoſe Stones are dead in the Rock, as well as others; by Nature, *Children of wrath, as well as they*, Epheſ. 2. 3. *being dead in treſpaſſes and ſins*, v. 1. He who hews them out, gives them Life: He *quickens them, when dead in treſpaſſes and ſins.* There is not one rotten dead Stone in all this Building: However ſome ſuch may, by the advantage of their outward appearance, croud in, yet they are not of the *Houſe* itſelf.

2. It is *a ſtrong* Houſe; the *Gates of Hell cannot prevail againſt it*, Matt. 1. 6. 18. Though *the rain deſcend, and the floods come, and winds blow* upon this Houſe, yet it will not fall, becauſe it is *founded on a Rock*, Matt. 7. 25. We were all once an Houſe built upon *Adam*; and when the Wind came and beat upon us, we fell; and the fall of that Houſe was very great: He, in his beſt eſtate, was found to be but Sand: Now we are built upon a Rock that will abide all Trials: The Waves may make a noiſe and daſh themſelves againſt him, but it will be to their own Ruine. But you will ſay, May not weak and inconſiſtent Materials be built upon a Rock, which yet may have never the more ſtrength for their firm Foundation? *Anſ.* 1. It is not ſo here, for the whole Building is framed together in the Foundation, *Eph.* 2. 22. not only *on*it, but alſo *in* it; and ſo not to be prevailed againſt, unleſs the Rock itſelf be overthrown. 2. It is a living Rock that this Houſe is built on; a Rock continually communicating ſtrength unto every Stone in the Building, that it may be enabled to abide in him. I ſhould proceed too far, ſhould I go to declare the mighty Defence aud Fortification of this Houſe; what hath been ſpoken from the Foundation, is enough to demonſtrate it to be *a ſtrong Houſe.*

3. It is a *glorious* Houſe, and that in a three-fold reſpect: 1. It

1. It is Glorious in reſpect of *Inward* Glory, brought unto it of God, in the Face of Jeſus Chriſt, being beautiful, through the Comlineſs that he puts upon it. Hence Chriſt, ſpeaking of it, ſays, *How fair art thou, O love, for delights!* Cant, 7. 6. And thou art all fair my Love, there is no Spot in thee, *chap.* 4. 7. And how, I pray, comes that about? Why Chriſt waſheth it in his own Blood, that it might be wholly a glorious Church, *Epheſ.* 5. 26, 27. And further, he being the Branch of the Lord, and Fruit of the Earth, is made Beauty and Glory, Excellency and Comlineſs thereunto, *Pſal.* 4. 2.

It hath the Beauty and Glory of Juſtification, which doth not only take away all filthy Garments, cauſing Iniquity to paſs away, but alſo gives fair change of Raiment, *Zech.* 3. 4, 5. even the Garments of Salvation, and the Robe of Righteouſneſs, *Iſa.* 61. 10. And then it hath the glory and beauty of Sanctification; whence the King's Daughter is all Glorious within, *Pſal.* 45. 13. The Comlineſs and Beauty that is in a ſanctified Soul, is above all the Glory of the World. This Houſe is all overlaid with Gold within: Chriſt is unto it a Head of Gold, *Cant.* 5. 11. His Houſe is not like *Nebuchadnezzar*'s Image, that the Head ſhould be of Gold, and the Members, ſome of them, of Clay; they all partake of his Nature, and are very glorious therein.

2. In reſpect of its outward Structure; which it eminently hath in all the peculiar Aſſemblies thereof. *Oh thou afflicted and toſſed with tempeſt, and not comforted, behold, I will lay thy ſtones with fair colours, and thy foundations with ſapphires: I will make thy windows of agats and carbuncles, and all thy borders of pleaſant ſtones,* Iſa. 54. 11, 12. So alſo, where it is called the new *Hieruſalem,* (a City, from its Laws and Polity) this City is ſaid to be of pure Gold, (not Droſs

Droſs and Mire) the building of the Wall of Jaſper, and the foundation of the Wall garniſhed with all manner of Precious Stones, *Rev.* 21. 18, 19. This is that which the Pſalmiſt calls the Beauties of Holineſs, *Pſal.* 110. 3. The Glory of the Ordinances of the Goſpel in their Vigour and Purity: There is nothing ſo glorious as our King on his Throne; Chriſt in his Court; this Houſe reigning in the Adminiſtration of his Ordinances; then all his Garments ſmell of Myrrh, Aloes, and Caſſia, out of the Ivory Palaces, whereby they have made him glad; Kings Daughters are among his honourable Women; upon his right Hand doth ſtand the Queen in Gold of Ophir, *Pſal.* 45. 8, 9. His *Goings* are ſeen, the *Goings* of our God and King in the Sanctuary, *Pſal.* 68. 24, 25, *&c.* The Apoſtle exalteth the Glory of Goſpel Adminiſtrations exceedingly above the old Tabernacle and Temple-Worſhip, which yet was exceeding Pompous and Glorious. *If* (ſaith he) the *miniſtration of death, written and engraven in ſtones was glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of* Moſes, *for the glory of his countenance, which glory was to be done away; How ſhall not the miniſtration of the ſpirit be rather glorious? For if the miniſtration of condemnation be glory, much more doth the miniſtration of righteouſneſs exceed in glory: For even that which was made glorious, had no glory in this reſpect, by reaſon of the glory that excelleth: For if that which was done away was glorious, much more that which remaineth is glorious,* 2 Cor. 3. 7, 8, 9, 10, 11. Let Men think as meanly as they pleaſe of the ſpiritual ſervice of God amongſt his People, all Glory that ever yet appeared in the World was but a Bubble to it: All that God ever Inſtituted before, came exceedingly ſhort of it: He delights in it, who beholds the Proud afar off.

3. It

3. It is glorious in reſpect of the Exaltation it hath above, and Triumph over all its Oppoſers: To ſee a Houſe, a Palace, hang'd round about with Enſigns, Spoils, and Banners, taken from the Enemy that have come againſt it, is a glorious thing. Thus is this Houſe of God decked: *Kings of Armies did flee apace; and ſhe that tarried at home, divided the ſpoil*, Pſal. 68. 12. She that tarries at home, the Mother of the Family, the Church of God, ſhe hath all the Spoils. The Lord hath affirmed, that not only every one that *oppoſeth*, but all that do not *ſerve* this Houſe, ſhall be *utterly deſtroyed*, Iſa. 60. 12. There you have the Spoil of *Pharaoh*, and all his Hoſt, gathered on the Shore of the Red-ſea, and Dedicated in this Houſe, *Exod* 15. There you have the Robes of *Nebuchadnezzar* here reſerved, when himſelf was turned into a Beaſt, *Dan.* 34. There you have the Imperial Ornaments of *Diocletian* and his Companion, caſting aſide their Dominion, for very madneſs that they could not prevail againſt this *Houſe*. There is the Blood of *Julian* kept for a Monument of Vengeance againſt Apoſtates. There you have the Rochets of the Prelates of this Land, hung up of late, with other Garments of their Adherents rolled in Blood. There is a Place reſerved for the remaining Spoils of the Great Whore, when ſhe ſhall be *burned*, and made *naked* and *deſolate*, Rev. 11. Never any roſe, or ſhall ariſe againſt this *Houſe*, and go forth unto final Proſperity. Let the Men of the World take heed how they burthen themſelves with the Foundation-ſtone of this *Houſe*, it will aſſuredly break them all in pieces.

Thus have I given you a glimpſe of this *Houſe*, with the chief Properties of it; which, as God aſſumes as his own, ſo alſo peculiarly it belongs unto the Lord Chriſt; yea, what Relation it ſtands in unto him, or rather he unto it, is the main thing I intend.

Jeſus

Jeſus Chriſt ſtands in a two-fold Relation unto this *Houſe*:

1. In reſpect of its Fabrick and Building.
2. In reſpect of its State and Condition.

In the firſt Regard, Chriſt relates to this *Houſe* in a four-fold Reſpect:

As,
1. *Its Foundation.*
2. *Its Ark.*
3. *Its Altar.*
4. *Its Candleſtick.*

In reſpect of State and Condition, Chriſt Relates unto this *Houſe* of God in a five-fold Regard:

As,
1. *The Owner*
2. *The Builder*
3. *The Inhabiter*
4. *The Watchman, or Keeper*
5. *The Avenger*

} thereof.

I ſhall paſs through theſe (God aſſiſting) in Order, and begin with what was firſt laid down, His Relation to this *Houſe* in reſpect of its Fabrick and Building; as,

1. The Foundation of it. This was in part declared before: He is the Stone which the Builders rejected, but made of the Lord, the head of the Corner, *Pſal.* 118. 22. He is the loweſt in the Bottom, to bear up the weight of the Building, and the higheſt in the Corner, to couple the whole together: *Other foundation can no man lay, but that which is laid, which is Jeſus Chriſt*, 1 Cor. 3. 10. *He is the rock, on which he builds his church*, Matt. 16. 18.

Now there be three things required to a Foundation, all which are eminently ſeen in the Lord Chriſt, in reference to this *Houſe*.

1. That

1. That it be *first* laid in the Building: It were a Course exceeding preposterous, *first* to build a House, and *then* to lay the Foundation. Jesus Christ is the *first* that is laid in this holy Fabrick, and that in a four-fold Respect.

1. He is the *first* in respect of God's *eternal purpose*: The Lord purposed that *he should have the pre-eminence* in this, as well as *as in all* other *things*. Col. 1.15. He is, in that respect, *the first-born among many brethren*, Rom. 8. 29. the residue of this *House* being *predestinated to be made conformable unto him*: *He is before all things, by him all things*, that is, all spiritual things, all the things of this *House*) *consist*: *He is the head of the body, the Church*. This, I mean, God purposed, that Christ should be the Bottom and Foundation of this whole Building, that it should be all laid on him. I do not mean, that first God intended Christ for a Foundation, and then his Elect for a Building. The Order of Intention and Execution is, as to first and last, inverted by all Agents: But this, I say, God purposing to build his Elect into an holy Temple, purposed that Jesus Christ should be the Foundation.

2. In respect of *outward Manifestation*. God first manifests and declares him, before he laid one Stone in this Building. *Gen.* 3. 15. *The seed* (saith he) *of the woman shall break the serpent's head*. In that was laid the first Stone of this Building: Then was the *Lamb slain*, ἀπὸ καταβολῆς κόσμου, Rev. 13. 8. (presently) *after the foundation of the World*: And thence is *Grace in him said to be given* to the Elect, πρὸ χρόνων αἰωνίων, Tit. 1. 2. *many Ages ago*.

2. Because *in order of Nature* Christ must be first laid in the Heart of every individual Stone, before they are laid up in this Building. If Christ be not in Men, they are ἀδόκιμοι, 2 *Cor.* 15. 1. altogether *useless*

uſeleſs for this Building; *try* them never ſo often, they muſt at laſt be rejected and laid aſide.

4. In reſpect of every *particular Aſſembly*, and *little Sanctuary of Mount Sion:* If he be not firſt laid in the midſt of ſuch Aſſemblies, they will prove to be *Pinnacles* of *Babel*, not *Towers* of *Sion*. This therefore was the way of the Saints of old, firſt *to give up themſelves to the Lord Chriſt, and then to one another, by the will of God*, 2 Cor. 8. 5.

In theſe reſpects, Chriſt, the Foundation, is firſt laid in the ſpiritual Building, which is the *firſt property* of a Foundation.

2. A Foundation muſt be *hidden, and out of ſight* unto all thoſe that outwardly look upon the Houſe; they cannot perceive it, though every part of the Houſe doth reſt upon it: And this hath occaſioned many Miſtakes in the World. An unwiſe Man coming to a great Houſe, ſeeing the *Anticks* and *Pictures* ſtand crouching under the Windows and Sides of the Houſe, may haply think that they bear up the weight of the Houſe, when indeed, they are, for the moſt part, pargetted Poſts, they bear not the Houſe, the Houſe bears them: By their bowing and *outward Appearance*, the Man thinks the Burden is on them, and ſuppoſes that it would be an eaſy thing, at any time, by taking them away, to demoliſh the Houſe it ſelf; but when he ſets himſelf to work, he finds theſe things of no Value, there is a Foundation in the Bottom, which bears up the Whole, that he thought not of: Againſt that he may waſte himſelf until he be broken in pieces.

Men looking upon the Church, do find that it is a fair Fabrick indeed, but cannot imagine how it ſhould ſtand. A few Supporters it ſeemeth to have in the World, like *crouching Anticks*, under the Windows, that make ſome ſhew of under-propping it: Here you

have

have a *Magiſtrate*, there an *Army*, or ſo: Think the Men of the World, can we but remove theſe *Props*, the Whole would quickly topple to the Ground: Yea, ſo fooliſh have I been my ſelf, and ſo void of Underſtanding before the Lord, as to take a view of ſome goodly appearing Props of this Building, and to think, how ſhall the Houſe be preſerved, if theſe ſhould be removed; they look'd unto me like the Mariners in *Paul*'s Ship, without whoſe abode therein they could not be ſaved; when lo, ſuddenly ſome have been manifeſted to be pargetted Poſts, and the very beſt, to be *held up by the Houſe*, and not to *hold it up*.

On this account, the Men of the World, think it no great matter to demoliſh the ſpiritual Church of Chriſt to the Ground: They encourage one another to the Work, never thinking of the Foundation that lies hidden, againſt which they daſh themſelves all to pieces. I ſay then, Chriſt, as the Foundation of this Houſe, is hidden to the Men of the World, they ſee it not, they believe it not: There is nothing more remote from their Appehenſion, than that Chriſt ſhould be at the bottom of them and their Ways, whom they ſo much deſpiſe.

3. The Foundation is that which *bears up the whole weight of the Building*; what part of the Houſe ſoever is not directly poiſed upon it, hath no ſtrength at all. Take a goodly Stone, hew it, ſquare it, make it every way fit for your *Fabrick*, ſo that it may ſeem to be the beſt of all your *Materials*; yet if you do not lay it upon the *Foundation* anſwerable to that which may give it a ſolid *Baſis*, and bear up the weight and poiſe thereof, it will be uſeleſs, cumberſome, and quickly fall to the Ground.

Let a Man be hewed and ſquared by the Word and Ordinances, into outward Conformity, never ſo exactly, that he ſeems one of the moſt beautiful Saints

Saints in the World, yet if he be not laid rightly by Faith upon the *Foundation*, to derive from thence Strength, Supportment, and Vigour, he will quickly fall to the Ground: What then will become of their Building, who heap up all ſorts of *Rubbiſh* to make an *Houſe* for the Lord?

2. Chriſt is the *Ark* of this *Houſe*: The *Ark* in the *Tabernacle*, and afterwards in the *Temple*, was the moſt *holy Thing* in the moſt *holy Place*. There was nothing in it but the *two Tables* of Stone, written with the Finger of God: Before it was *Aaron's Rod* that budded, with a *Pot* full of *Manna*: Over it was the *Propitiatory*, or *Mercy-ſeat*, being a Plate of Gold as long and as broad as the *Ark*, covering it, being ſhadowed with the *Cherubims* of *Glory*. Now all this *glorious Fabrick* did ſignify, that unleſs the *Law*, with its condemning Power, were hid in the *Ark*, and covered with the *Mercy-ſeat*, no Perſon could ſtand before the Lord: Beſides, the Law was the *old Covenant of Works*, and being renewed unto them, chiefly to be ſubſervient to the Goſpel, and partly with its *Appurtenances* and *carnal Adminiſtration*, to be the Tenour of the *Iſraelites* holding the Land of *Canaan*; and this being in the *Ark*, it was ſaid to contain the Covenant, and is frequently called *the Ark of the Covenant*.

Jeſus Chriſt is the *Ark* of this ſpiritual *Houſe*. When the *Temple was opened in Heaven, there was ſeen in the Temple the Ark of God's Teſtament*, Rev. 11. 10. Jeſus Chriſt, made conſpicuous to all, who lay much hid under the Old Teſtament, *Rom.* 3. 25. God is ſaid *to ſet forth Chriſt* to be ἱλαστήριον, *a Propitiation*, or *Mercy-ſeat*, for by that very Term, is the *Mercy-ſeat* expreſſed, *Heb.* 9. 5. He is then the *Ark*, and the *Mercy-ſeat* covering it. He then doth thoſe two Things:

1. In behalf of this *Houſe*, and every Stone thereof, he *hides the Law, with its condemning Power*, that nothing from thence ſhall be laid to their charge. If a Man have a Suit to be tried in any Court, and a powerful Friend engage himſelf, that the *only Evidence* which is againſt him ſhall not be produced, will it not give him encouragement to proceed? In that great and tremendous Tryal, which is to be above, there is but one *principal Evidence* againſt us, which gives life to all others, which if it be removed, all the reſt muſt fail. This is the Law: Chriſt, as the *Ark* and *Mercy-ſeat*, hides this *Law*; it ſhall not (I ſpeak in reſpect to this *Houſe*) be produced at the day of Tryal: Will it not be a great encouragement to them to appear at the Throne of God? Chriſt hides the Law, as being the End of it, *Rom.* 10. 4. that the *Righteouſneſs thereof might be fulfilled* in us, *Rom.* 8. 4. He hath ſo far anſwered all that the Law required, that none from thence can *lay any thing to the charge of God's elect*, Rom. 8. 33, 34. Let not poor Sinners fear, it will not be with them as with *Uzzah*; he touched the *Ark*, and died: Touch this *Ark*, and live for ever.

And *2dly*, he is the *Ark* of this *Houſe*, as containing in himſelf the New Covenant; it is made with him originally; eſtabliſhed in him irreverſibly; made out through him in all the grace of it, faithfully.

3. He is the *Altar* of this *Houſe*. There were *two Altars* in the old Tabernacle and Temple; an *Altar* for *Sacrifice*, and an *Altar* for *Incenſe*, *Exod.* chap. 29, & 30. The firſt was the great *Brazen Altar*, that ſtood without the *Holy Place*, whereon the Burnt-offerings, and all Sacrifices of Blood for Remiſſion, were offered. The other leſs, made of *Shittim-wood*, all

all overlaid with pure Gold, and a Crown of beaten Gold upon it, on which they were to burn pure Incenſe unto the Lord always: And they were both moſt *holy*, *ſanctifying the Gifts* with legal Sanctification that were offered on them, *Matt.* 23. 19. Now both theſe doth our Saviour ſupply in this *Houſe*: 1. He is the great *Altar* of Sacrifice; the *Altar* of Offerings for Expiation and Atonement: *We have an Altar whereof they have no right to eat who ſerve at the Tabernacle*, Heb. 13. 10. that is, even he who *ſanctified the people with his own blood, and ſuffered without the gate*, ver. 11. The Good-will and Soul of Chriſt, *offering up himſelf, through the eternal ſpirit, a pure oblation and ſacrifice, by one offering, to perfect for ever them that are ſanctified*, is all our Altar. 2. He is the Golden *Altar of Incenſe*. Incenſe is Prayer, *Pſal.* 141. 2. *Let my prayer come before thee as incenſe*. Jeſus Chriſt is the Golden Altar, whereon that Incenſe is offered, *Rev.* 8. 3, 4. even that Altar which is always *before God*, Rev. 9. 13. As by being the former, he makes our *Perſons* accepted; ſo by the latter he makes our *Duties* accepted: And all the living Stones of this *Houſe* are Prieſts to offer Sacrifice on theſe Altars. By Him, as Prieſts, they have Approximation to the Holy Place; There they have a ſhare and participation in all the Sacrifices that are offered upon, or by Him.

4. He is the *Candleſtick* of this *Houſe*. The making, faſhioning, and uſe of the *Candleſtick*, in the holy Place of the Tabernacle, you have, *Exod.* 25. 31, *&c.* It was one of the moſt glorious *Utenſils* of that Frame: made of *pure and beaten Gold*, with much variety of Works, Knops, Flowers and Lamps. The *Uſe* of it was to bear out *Light* for all the Wor-

ſhip of God in that moſt holy Place. The *Tabernacle* was made cloſe, without any Window: It was not to receive *Light* from *without*: It had all its own Light from within. It is true, this *Candleſtick*, with its ſeven Lamps, did ſecondarily repreſent the *Churches of Chriſt*, which hold out his Light among themſelves, and unto others, *Rev.* 1. Laſt, *The ſeven Candleſticks thou ſaweſt, are the ſeven Churches*: Therefore *Solomon* made *ten Candleſticks of pure Gold*, 1 *Kings*, 7. 49. to ſet out yet further the increaſe and multiplying of the Churches of God. Upon this account alſo, the *two Witneſſes* are ſaid to be *two Candleſticks*, Rev. 11. 4. and, *the two Anointed ones that ſtand before the God of the whole Earth*, Zech. 4. 3. Whence that in the *Revelation* is taken: There is mention indeed of *two Anointed ones*, but of *one Candleſtick*; the Holy Ghoſt plainly intimating, that though the *Churches* and *Witneſſes* of Chriſt are alſo *Candleſticks* in a ſecond ſenſe; yet there is one Eminent *Candleſtick*, which hath Light originally in itſelf, which alſo it communicates unto all others. And this is that which is mentioned in *Zech.* 4. which hath the *two Olive-trees*, or the two Anointed Churches of *Jews* and *Gentiles*, ſtanding by it, receiving Light from it, to communicate to others: *They empty the Golden Oil* out of themſelves, which they receive from the *Candleſtick*: For this *Candleſtick* hath *ſeven lamps*, ver. 2. which *lamps* that burn before the Throne, are the *ſeven ſpirits of God*, Rev. 4. 5. *ſeven ſpirits*, that is, the perfection and compleatneſs of the Spirit of God, in all his Graces and Operations. Now, who hath theſe ſeven Spirits? Even he *who received not the ſpirit by meaſure*, Joh. 3. 34. being the Stone upon which are the ſeven Eyes, *Zech.* 3. 9.

3. 9. He alone then is this *Candleſtick*, and all the *Light* which this *Houſe* hath, it is from him.

There are two ways whereby Jeſus Chriſt makes out Light to this Houſe.

1. By way of *Doctrinal Revelation.* 2. *Of Real Communication.*

1. He alone diſcovers *Light* to all the *Stones of this Building. No man hath ſeen God at any time: the only begotten Son which is in the boſom of the Father, he hath declared him*, Joh. 1. 10. No ſaving diſcovery of God, of his Nature, his Will, his Love, but what is by Chriſt. The Moon and Stars give *light*, but it is only what they receive from the Sun. The Prophets and Apoſtles held out *light*, but it was all received from him. They *ſpake by the ſpirit of Chriſt, that was in them. I have received of the Lord that which I have delivered unto you*, 1 Cor. 11. 23. The ſame Apoſtle *curſes* every one that ſhall bring in any *other Light* into this *Houſe*, be they Angels or Men, *Gal.* 1 8, 9. Chriſt alone fully knows the Mind of God, as being always in the *boſom of his Father*, John 1. 18. Yea, he knows it to the uttermoſt, being *one with his Father*, John 10. 30. And he is willing to reveal it, for even *for this end came he into the world, that he might bear witneſs to the truth.* And he had Ability enough to do it, for *in him were hid all treaſure of wiſdom and knowledge*, Col. 2. 3. He alone is the Author of all Light to this his holy Habitation.

Many Attempts have been to ſet up *light* in this *Houſe*, and not from Chriſt. Some would *kindle* their *Traditions* for the *Doctrine* of this *Houſe:* Some their *Prudentials* for the *Government* of it: Some their *Ceremonials* for the *Worſhip* of it: All *Candles* in the Sun. Shall Men think to compaſs them-

themſelves with Sparks, and walk in the light of the Fire which themſelves have kindled, in the face of the Sun of Righteouſneſs? Shall not ſuch Men lie down in Sorrow? Beloved, take heed of ſuch *Ignes fatui*, fooliſh miſguiding Fires.

2. By way of Real Communication, *He is the true light which lighteth every man*, John 1. 9. Every one that hath any ſpiritual Light really communicated to him, hath it from Chriſt. It is part of his Work to *recover ſight to the blind*, Luke 4. 18. And therefore he adviſeth the Church of *Laodicea* to come to *him for Eye-ſalve*, that ſhe might ſee, *Rev.* 3. 18. At his coming *Sion ſhines forth*, Iſa. 60. 1. becauſe his *light ariſeth upon her*, ver. 2. The former *Doctrinal Teaching*, of itſelf, will not ſuffice. That *light may ſhine in darkneſs*, and *the darkneſs not comprehend it*, John 1. 5. All the *light* the Sun can give, will not make a blind man ſee. There muſt be a *viſive faculty within*, as well as Light without: The Stones of this Building are, by Nature, all blind, yea darkned, yea Darkneſs it ſelf. If the Lord Chriſt do not, by the mighty ſway of his Spirit, *create* a viſive Power within them, as well as *reveal* the Will of his Father to them, they will never ſpiritually diſcern the things of God. *The natural man diſcerneth not the things of God, nor indeed can do*, 1 Cor. 2. 14.

It is true. Men, by the help of *Common Gifts*, with the uſe of the former *Doctrinal Revelation* may attain to ſuch a knowledge of the Mind of God, as may in a ſenſe be called *Illumination*, Heb. 6. 4. *Far* may they go, *much* may they do, by this Light. They may *teach others*, and be *caſt away* themſelves. They may diſpute for Truth, yea, die for Truth, and all this while have but the *firſt common anoint-*

anointing, ſee nothing clearly, but *Men walking like Trees*. A ſpiritual *Inſight* into the Mind of God, is not to be obtained without an Almighty Act of the Spirit of Chriſt, creating a new Power of Life and Light upon the Soul.

Some indeed think that they have this *ſeeing Power* in themſelves. Do but ſhew them *outwardly* what is to be ſeen, and let them alone for the diſcerning of it. Well then, let them alone, if ever they are *Stones* of this living *Houſe*, I am deceived. Thou that art ſo, know whence is all thy *light*: And if thou art any thing in the *dark*, draw nigh to the *Candleſtick*, from whence all Light is: Thence muſt thy Light come; yea, and thence it ſhall come: The Secrets of the Lord ſhall make their abode with thee.

And this is the four-fold Relation wherein the Lord Chriſt ſtands unto this *Houſe*, as it is a Spiritual Building.

In reſpect of *State and Condition*, Jeſus Chriſt ſtands in a five-fold Relation to this *Houſe*, which I ſhall unfold in order.

1. He is the *Owner* of it: He calls it HIS. *Upon this Rock will I build my Church*, Matt. 16. 18. *Moſes* was faithful in all, *&c.* but Chriſt, as a Son, over his OWN *Houſe*, whoſe *Houſe* are we, *Heb.* 3. 4, 5. And that you may ſee that he doth not *own* it as *His*, without good *Right* and *Title*, know, That in the great *Oeconomy* of Grace, Jeſus Chriſt hath a three-fold *Right* and *Title* to this *Houſe*.

1. Of *Inheritance*. *He is*, by his Father, *appointed heir of all things*, Heb. 1. 2. *By Inheritance he obtains this excellent Name*, to be Lord of this *Houſe*. God ſends him to the *Vineyard as the Heir*, after the Servants were refuſed: And he hath an Engage-

ment from his Father, that he ſhall enjoy his whole *Inheritance* upon demand, *Pſal.* 2. 8. For the Father appointed, *in the fulneſs of time, to gather together all theſe things in Chriſt, both which are in heaven, and which are in earth, in him*, Eph. 1. 10. So that, as Chriſt *is the firſt begotten of the Father*, Heb. 1 6. and *the firſt-born of every creature*, Col. 1. 15. the Right of Heirſhip is his. But this will not do: For,

2. When He ſhould come to take Poſſeſſion of this *Houſe*, He finds that it is Mortgaged, and that a great *Debt* lies upon it, which he muſt *pay* to the uttermoſt Farthing, if ever He intended have it. To the former Title, there muſt alſo be added a *Right of Purchaſe:* He muſt *Purchaſe this Houſe*, and pay a great *Price* for it. And what is this Price? What is required of him? No leſs than his *deareſt Blood*, Acts 20. 28. Yea he muſt *make his ſoul an offering for ſin*, and charge himſelf with the whole *Debt:* All the Curſe and Puniſhment, which this *Houſe* had, in part, actually contracted upon itſelf, and wholly deſerved. He muſt put his Shoulders under the burden due to it, and his *Back to the Stripes* prepared for it. A hard Task. But Jeſus Chriſt being the *Heir*, the *Right of Redemption* belonged unto him: It was not for his Honour that it ſhould lie unredeemed: Full well he knew, that if he did it not, the whole Creation was too *beggarly* to make this Purchaſe. 'Tis true, that Nature of ours, which which he aſſumed to pay that by, which he nenever took, was ſtartled for a while, and would have deprecated this grievous Price, crying out, *If it be poſſible, let this cup paſs from me.* But he recollects himſelf, and ſays, *I am content to do thy will, O God.* And ſo, through the Eternal Spirit, offered him-

himſelf up unto God for a Ranſom. He likes the *Houſe*, and will have it to dwell in, whatever it coſt him. *Here* (ſaith he) *ſhall be my habitation and my dwelling for ever*, Pſal. 133. *Know you not* (ſaith the Apoſtle) *That you are the temple of the ſpirit of Chriſt?* Well, and how come we ſo to be? *You are bought with a price*, 2 Cor. 6. 19. They who affirm, that he alſo thus purchaſed the *unclean Styes* of the Devil, wot not what they ſay.

3. Unto *Purchaſe*, he muſt alſo add *Conqueſt*. An unjuſt Uſurper had taken Poſſeſſion of this *Houſe*, and kept it in Bondage: *Satan* had ſeized on it, and brought it, through the Wrath of God, under his Power. He then muſt be conquered, that the Lord Chriſt may have compleat Poſſeſſion of his own *Houſe*. *For this purpoſe then was the Son of God made manifeſt, that he might deſtroy the works of the Devil*, 1 Joh. 3. 8. And how doth he do it? 1. He overpowers him, and deſtroys him, in that, *Through death he deſtroyed him that had the power of death, that is, the devil*, Heb. 2. 14. 2. He ſpoiled him, having overcome him: *He bound the ſtrong man, and then ſpoiled his goods*, Matt. 12. 27. All that Darkneſs, Unbelief, Sin, and Hardneſs, that he had ſtuffed this *Houſe* withal, Chriſt ſpoils them, and ſcatters them all away. 3. To make his Conqueſt compleat, He triumphs over his Enemy, and like a mighty Conqueror, makes an open Shew of him, to his everlaſting Shame, *Col.* 2. 15. *Having ſpoiled Principalities and Powers, he made a ſhew of them openly, triumphing over them in his Croſs:* And by this means, ſtrengthens his Title to his Inheritance.

I might alſo farther inſiſt on the *Donation of his Father*, and the actual Poſſeſſion he takes of it by his Spirit, but theſe are ſufficient to prove this *Houſe* to be Chriſt's. I ſhall take ſome Obſervations hence.

1. Is

SERM. II. 1. Is this the *Houſe* of Chriſt? Is He the *Owner* of it? Let Men take heed how they ſpoil it for themſelves. The *Pſalmiſt* makes this a great Argument in his pleading againſt Oppoſers, that they came *into the Lord's inheritance*, *Pſal.* 79. 1. The Title of Chriſt's *Purchaſe* was not then ſo clearly known as that of his *Inheritance*; and therefore they of old pleaded chiefly by that Title. Now he hath proclaimed to all, his other *Titles* alſo; the whole Right he has to this *Houſe*, to his *Saints*. Who then ſhall meddle with it, and go free? Amongſt Men, every one with all his Might will defend his own Poſſeſſion. And ſhall we think that the Lord Chriſt will ſuffer *his* to be ſpoiled at an eaſie rate? Shall not Men pay dear for their encroachment? How hath he, in our days, fruſtrated all Attempts for the Perſecution of His? *Touch not* (ſaith he) *mine Anointed.* Men may, upon various Pretences, claim this Privilege to ſuch a *Land*, *Nation*, or *Faction*; it will in the end appear to be theirs, and only theirs, who are *living Stones* of this *Houſe:* Dogs may ſcramble for their Bread, but ſhall not enjoy it: It is Chriſt in this *Houſe*, that will make every *Stone* of it a *burdenſome Stone:* He hath done it, that Men may learn μὴ θεομαχεῖν. Do not think it will excuſe thee to ſay, thou waſt miſtaken.

2. Is Chriſt the *Owner* of this *Houſe?* Let the *Order* and Diſpoſal of it be left to himſelf. Men are apt to be tampering with his *Houſe* and *Houſhold.* They will be ſo kind and careful, as to lay out their Wiſdom and Prudence about it: Thus and thus ſhall it be, theſe are *Parts* and *Members* of it. Chriſt is exceeding jealous of his Honour in this Par-

Particular; He cannot bear it, that Men pretending to his Glory, ſhould think him ſo wanting in *Love*, or *Wiſdom*, towards his own, as not exactly to diſpoſe of all things that concern the Reiglement thereof. Men would not be ſo dealt withal in their own Houſes, as they deal with Chriſt in his. We have all *Wiſdom* enough (as we ſuppoſe) to order *our own Houſes:* Only the *Wiſdom* and Love of the Father, leaves his to the Diſcretion of others: Theſe Thoughts are not from Above.

3. Hath Chriſt taken his *own Houſe* to himſelf upon ſo many *Titles*? Let not Men put thoſe *Buildings* on him for his, which are not ſo, which he holds not by theſe Titles. Go to a Man that dwells in a ſtately *Palace* of his own, ſhew him a *Hog-ſty*, tell him, this is your Houſe, here you dwell, this is your's; can you put a greater Indignity on him? No, ſays the Man, that is not mine, I dwell in yonder *ſumptuous Palace*. And ſhall we deal thus with the Lord Jeſus? He hath bought and adorned his own Houſe: a Glorious Houſe it is. If now Men ſhould hold out to him, *a Sty of Swine*, a Den of unclean Beaſts, a ruinous Heap, whereof the far greateſt part are dead Stones, and tell him, this is his Church, his Houſe; will it not exceedingly provoke him? Will he bear with ſuch a Reproach? Nay, he will reject ſuch Tenders, to their Ruine.

2. Jeſus Chriſt is the *Builder* of this *Houſe*. *This Man is counted worthy of more honour than* Moſes, *inaſmuch as he that buildeth the Houſe, hath more honour than the Houſe*, Heb. 3. 3. *I* (ſaith he) *will build my Church*, Matt. 16. 18. This is not a *Fabrick* for any Workman but Chriſt. It is true, there are others employed under him, and ſome ſo excellent, that they may be ſaid to be *wiſe maſter-builders*,

builders, 2 Cor. 3. 10. But yet, all the *Efficacy* of their labour in this Building is not from themſelves, but meerly from him, by whom they are employed. Except the Lord *build this Houſe*, they labour in vain that go about to build it.

Now this *Houſe* receives a two-fold *building*; 1. *Spiritual*, of all the Stones thereof into one myſtical Houſe; of this I chiefly treat. 2. *Eccleſiaſtical*, of ſome particular Stones into ſeveral Tabernacles, which are, *uſeful Partitions* in the great myſtical Houſe, called *Aſſemblies* and *dwelling-places of Mount Sion*: Both theſe it hath from Chriſt alone.

1. For the Firſt. If all the moſt skilful Workmen in the World ſhould go to the *pit of Nature*, by their own Strength to hew out *Stones* for this *Building*, they will never, with all their Skill and Diligence, lay one Stone upon it. There is *Life* required to thoſe Stones, which none can give but Chriſt. The Father hath given into his hand alone, *to give life eternal to whom he will*, Joh. 17. 2. He alone can turn *Stones* into Children of *Abraham*: To him is committed all diſpenſation of *quickning* Power. He brings us from the duſt of death, and *no man hath quickned his own ſoul*. With ſpiritual Power, all ſpiritual Life is veſted in Chriſt. If *dead ſtones* live, it muſt be by *hearing the voice of the Son of God*. Chriſt's *building* of his myſtical *Houſe*, is his giving Life unto dead Stones, or rather, being *life* unto them. Of thoſe who will attempt to build themſelves, and draw a Principle of ſpiritual Life from the broken *Ciſterns* of Nature, I ſhall ſpeak afterwards.

For

For the Second, or the communion of *living ſtones* one with another, and all with Chriſt, in the Order and Worſhip appointed by the Goſpel, ſo becoming *Aſſemblies*, and *Dwelling-places of Mount Sion*, this alſo is of him. This is for his outward ſolemn Worſhip: And he would never allow, that the Will of any Creatuere ſhould be the meaſure of his Honour. He ſets up the *Candleſticks*, and holds the *Stars* in his Hand. Look to the Inſtitution of this Building, It is from Chriſt: Look for Directions about this Building, It is wholly from him. From Him, his Word, his Spirit, is the Inſtitution, Direction, and Perfection of it: From hence now take ſome Obſervations.

1. Is Chriſt the *Builder* of this *Houſe*? Can he alone fit us for this Building? Can he alone, and that by his Almighty Power, put Life into dead Stones, that they may grow up to be a *holy and living habitation* unto him? What then becomes of that famous Workman *Free-will*, and a Power of believing in our ſelves; do not they work effectually in this Temple? As it was in *Solomon*'s Temple, *there was neither Axe nor Hammer, nor any Tool of Iron heard in it, all the while it was in building*, 1 Kings, 6, 7. So in this ſpiritual *Houſe*, that *Iron Tool* of *Free-will* is not once heard; it comes not nigh the Work, Chriſt doth all alone: He gives Life to whom he pleaſes. Shall a *dead Will* be thought to have a *quickning, life-giving* Power in it? Shall a Spirit of Life be ſpun out of the Bowels of Nature? Is it the Will of Man, or the Will of God, that draws Men unto Chriſt? And is it Spirit or Fleſh that unites us to him? Where then is this *Workman* employed that makes all this Noiſe in the World? Even there where Men cry, *Go to, let us build*

build a City and a Tower, whoſe top may reach to Heaven? Gen. 11. 4. Amongſt thoſe who would build a *Babel*, a Tower of their own to get to Heaven by, the Lord comes down and ſcatters all their Undertakings. This *Workman* never placed Stone in the *Houſe* of Chriſt. Nay, it is like the *fooliſh Woman*, that pulls down her *Houſe* with both her Hands. What *Free-grace* ſets up, that *Free-will* ſtrives to demoliſh.

3. See hence a great miſtake of many poor Creatures, who would fain be *Stones* in this *Houſe*: What Courſe take they? They hew and ſquare themſelves, ſtrive to cut off this and that Rubbiſh, which (as they ſuppoſe) alone hinders them from being fitted to this *Building*. They pare themſelves with Vows, Promiſes, Reſolutions, and Engagements, beautifie themſelves with Duties and Services; and then with many perplexing Fears, preſent themſelves to the *Building*, never knowing whether they are admitted, or no. All this while the *great Maſter-builder* ſtands by, ſcarcely dealt withal. What now is the iſſue of ſuch Attempts? What they build one day, falls down in another. When they have oftentimes in their own Thoughts, brought the *Building* to ſuch a paſs, as that they are ready to think it will be well with them, now ſurely they ſhall have a ſhare and Intereſt in this *living* and *glorious Houſe*, when all on the ſudden they fall again to the Ground; their Hopes wither, and they ſuppoſe themſelves in the World's *Rubbiſh* again. There is no end of this Alternation. Would now this poor Soul ſee where its great Defect lies? It hath not applied itſelf aright to the only *Builder*. Would'ſt thou be a *Stone* in this *Fabrick*, lay thy ſelf before the Lord Jeſus; ſay to him, that thou art, in thy

ſelf.

ſelf, altogether unfit for the great *Building* he hath in hand; that thou haſt often attempted to put thy ſelf upon it, but all in vain: Now Lord Jeſus, do thou take me into thine own Hand: If thou caſteſt me away, I cannot complain; I muſt juſtify thee in all thy Ways; but thou calleſt things that are not, as though they were: Thou turneſt *dead Stones* into Children of *Abraham*: Oh, turn my *dead* into a *living Stone*. Fear not, He will in no wiſe caſt thee out.

The vanity of Men attempting to mix their Power and Wiſdom in the heaping up Tabernacles for Chriſt, might be hence diſcovered, but I forbear.

3. Jeſus Chriſt is the great *Watchman* or Keeper of this *Houſe*. There are indeed other *Watchmen*, and that of God's own appoinment, for the Uſe of this *Houſe*. *Son of man, I have ſet thee a Watchman*, Ezek. 2. 11. *I have ſet Watchmen upon thy walls*, Iſa. 61. 6, 7. which in a ſpecial manner are the Paſtors of the Churches; *they watch*, Heb. 13. 17. As the Prieſts and Levites heretofore kept the Watch of the Lord; it cannot be denied, but that many who have taken upon them to be theſe *Watchmen*, have watched only for their own Advantage, have been very *Dogs*, yea, *dumb Dogs*, the very worſt of *Dogs*, *Iſa.* 66. 10. Yea, they have been, and oftentimes are under various Pretences, *ſmiters and wounders of the Spouſe of Chriſt*, Cant. 5. But yet were they never ſo good and true to their Truſts, they were never able all to *watch* and keep this *Houſe*, had it not another *Watchman*. *Except the Lord keep the city, theſe watchmen watch in vain*, Pſal. 127. 1. *He that keepeth Iſrael*, who doth neither *ſlumber nor ſleep*, muſt keep this *Houſe*, or it will be

be deſtroyed. Chriſt then is that *Holy One, and that WATCHER that came down from Heaven, and commanded to cut down the tree and the branches*, Dan 4. 13, 14. *Nebuchadnezzar* and his great Power, for medling with this *Houſe*.

Now Chriſt *watcheth* this *Houſe* for two Ends.

1. To ſee what it wants, 2 Cor. 16. 9. *The eyes of the Lord run to and fro throughout the whole earth, to ſhew himſelf ſtrong in its behalf. He looks down from heaven to behold them that fear him*, Pſal 14. He is that *Stone upon which are ſeven eyes*, Zech. 3. 9. A ſufficiency in perfection of Wiſdom, Inſpection, and Government, for the good of his *Houſe*. And thoſe *ſeven eyes of his run to and fro through the whole earth*, for this very purpoſe, *Zech.* 4. 10. He takes notice of the State and Condition of his People, to eye them in all their Diſtreſſes, nd to give them timely and ſuitable Deliverance. They may call every ſpring of their Refreſhment, *Beer lahai-roi*.

2. To ſee that the *Son of Violence* draw not nigh unto it; and if he do, to require it at his Hands: To make him eat his own Fleſh, and drink his own Blood, that he may learn to *devour* no more. Obſerve then,

1. Whence it is that this *Houſe*, which ſeems ſo often to be nigh to Deſtruction, is yet preſerved from Ruine. Oft-times it is brought into a Condition, that all that *look on*, ſay, Now it is gone for ever: But ſtill it recovers and gets up again. The Lord Chriſt he looks on all the while; He knows how far things may proceed for trial: When it comes to paſs, that if Preſſures and Troubles ſhould continue, the *Houſe* would be over-borne indeed, then he puts in, *rebukes the winds and waves*, and makes all things

things Still again. Like a Father, who looks upon his Child in a difficult and dangerous Buſineſs, knows that he can relieve him when he pleaſes, but would willingly ſee him try his Strength and Cunning, lets him alone, until perhaps the Child thinks himſelf quite loſt, and wonders his Father doth not help him: But when the Condition comes to be ſuch, that without help, he will be loſt indeed, inſtantly the Father puts in his Hand and ſaves him. So deals the Lord Jeſus with his *Houſe*, lets it often-times ſtrive and wreſtle with great Oppoſitions, to draw out and exerciſe all the Graces thereof: But yet all this while He *looketh on*, and when Danger is *nigh* indeed, He is not *far off*.

2. Let all the Enemies of the Church know, that there is One who hath an *Eye* over them in all their Counſels and Undertakings: Whilſt they are *digging* deep, He *looks on*, and *laughs them to ſcorn*. How perplexed was the King of *Syria*, when he found that the Prophet was acquainted with all his Deſigns, and made them known to the King of *Iſrael!* It cannot but be a matter of perplexity to the Enemies of this *Houſe*, when they ſhall find that the great Friend and Protector thereof, is continually preſent in all their *Adviſo's*. Let them not wonder at their birthleſs Undertakings, the *Eye* of *Chriſt* is ſtill upon them.

3. Let the *Saints* ſee their *Privilege*, whoever they are, in what Condition ſoever the *Eye* of Chriſt is upon them; He *watches* over them for Good, and knows their Souls in Adverſity; when no Eye ſees them, he *looks* on them, they cannot be caſt out of his Care, nor hid from his Sight. There are many poor Souls who go heavily all the day long; that mourn in their Spirits, unknown, unre-

garded, unpitied: The *Eye* of Christ is on them for Good continually; they cannot be thrown out of his *watchful care.*

4. Christ is the *In-dweller* of this *House*, He hath not *built* it, and *framed* it for no use; it is for an *Habitation for* himself. He hath chosen *Zion, he hath desired it for his Habitation: This is my rest,* (saith he) *here will I dwell*, Psal. 132. 13, 14. This *House* is *built* up to be an *Habitation unto him*, Ephes. 2. 22. He is the *King of Saints*, and this *House* is his Court. It is true, for his human Nature, *The Heavens must receive him until the time of the restitution of all things*, Acts 4. 27. but yet, he dwelleth in this *House* three ways.

1. *By his Spirit*, Christ dwells in this *House*, and every *Stone* of it, by his *Spirit*; *Know you not that Christ is in you, except ye be reprobates?* 2 Cor. 13. 5. *Christ in you*; that is, the *Spirit of Christ*; *Christ by his Spirit.* So the Holy Ghost expounds it, *Rom.* 8. 9. *If the Spirit of God dwell in you*, which *ver.* 10. is, *if Christ be in you:* Christ and his Spirit, as to *Indwelling*, are all one, for he dwells in us by his Spirit. *The love of God is shed abroad in our hearts by the Holy Ghost that is given unto us*, Rom. 5. 5. There is not only the *love of God*, a Grace of the Spirit, *shed abroad in us*, but there is also the *Holy Spirit given unto us.* This is fully asserted, *Rom.* 8. 11. *The Spirit of him that raised up Jesus, dwells in you:* As also, 2 *Tim.* 1. 14. *keep the the good things committed unto thee by the Holy Ghost, that dwelleth in us.* Hence the Saints are said to be *Temples* of the Holy Ghost. Jesus Christ doth not *build Temples* meerly for Graces, created Graces; he *dwells* in them himself; he *dwells* in them by his Spirit. And this is a glorious *Privilege* of this *House*, that Jesus Christ,

in

in a myſtical and wonderful manner, ſhould *dwell* in it, and every *Stone* of it. Hereby all Believers become to be (not one Perſonal, but) one *Myſtical* Chriſt, 1 *Cor.* 12. 6. However we are diſtanced in reſpect of his Human Nature, yet Myſtically we are one, one Body, one Myſtical Chriſt, becauſe we have one Spirit dwelling in us and him. If a Man were never ſo tall, ſo that his *Head* ſhould reach the Stars, and his Feet ſtand upon the Ground, yet having but *one Soul*, he is but one Man ſtill. Though Chriſt in his Human Nature be exceedingly diſtanced from us, yet there being one and the ſame *Spirit* in him and us, we are one Myſtical Chriſt. Yet Obſerve,

1. That though Chriſt be united unto the Perſons of the *Saints*, by the *In-dwelling* of the Spirit, yet the *Saints* have not that which is called *Perſonal Union* with him, nor with the Spirit. *Perſonal Union* is, by a Perſon of the Deity aſſuming the Nature of Man into one Perſonality with itſelf, that having of its own no Perſonal ſubſiſtence. Things are here clean otherwiſe; Chriſt doth not aſſume the *Saints* into a Perſonal ſubſiſtence with himſelf, but dwells in their Perſons by his Spirit.

2. That the Operations of the *In-dwelling* Spirit of Chriſt, and all his Manifeſtations, are *Voluntary*. He *worketh* as he will, and *revealeth* what he will, even where he dwells. He doth not work in us *Naturally*, but *Voluntarily*, unto what proportion he pleaſeth: Therefore, though he dwell *equally* in all Saints, in reſpect of *Truth and Reality*, yet he doth not in reſpect of *Working and Efficacy*.

2. *By his Graces.* Chriſt *dwelleth* in this *Houſe*, and in all the *Stones* thereof, by his *Graces*. *He dwells in our hearts by faith*, Eph. 3. 17. He dwells in us by *his word in all wiſdom*, Col. 3. 16. All the *Graces* we are made partakers of, we receive from his *fulneſs*, and by them he *inhabits* in us. They are indeed the Ornaments of the *living Stones* of this *Houſe*, to make them meet and fit for ſuch an In-dweller as the Lord Chriſt. Chriſt will not dwell in a Soul whoſe Mind is darkneſs, his Will ſtubbornneſs, and his Affections carnal and ſenſual. He puts Light, and Life, and Love upon the Soul, that it may be meet for him to dwell in: Chriſt dwells in all the *World* by his *Power* and *Preſence*, but he dwells only in his *Saints* by his *Spirit* and *Grace*.

3. *By his Ordinances.* Where two or three of his are aſſembled together, there is he in the midſt of them. The Ordinances of Chriſt, are the great Ornaments of his Kingly Court: By them he his glorious in all the *Aſſemblies of Mount Sion*. Some would fain caſt out this *Indwelling* of Chriſt from among his Saints: In due time, he will throughly rebuke them: Some again would thruſt him out into the *World:* But he will make Men know, that his *Ordinances* are given unto his. It is true, the Benefit of ſome of them extends to the World; but the *Right* and Enjoyment of them, that is the Privilege of his Saints. Thus Chriſt dwells in his Houſe: Hence Obſerve,

1. The *Intimacy* of the Lord Jeſus with *his Saints*, and the Delight he takes in them: He dwelleth *with* them, he dwelleth *in* them. He takes them to the neareſt Union with himſelf poſſible: *He in them, they in him*, that they may be one. He hath made many an admirable *Change* with us. He took our *Sin*, and gives us his *Righteouſneſs*: He took our *Nature*,

ture, and gives us his *Spirit*. Neither is it a bare *Indwelling* only; he thereby holds with us all Acts of the choiceſt Communion: *If* (ſaith he) *any man hear my voice, and open to me, I will come to him.* And what then? *I will ſup with him, and he ſhall ſup with me*, Rev. 3. 20.

1. *I will ſup with him:* I will delight and ſatisfie my ſelf with him. Jeſus Chriſt takes abundance of Delight and Contentment in the Hearts of his Saints. When they are *faithful*, when they are *fruitful*, He is marvellouſly refreſhed with it. Hence is that Prayer of the Spouſe, *Awake, O north-wind, and come thou ſouth, blow upon my garden, that the ſavour of my ſpices may flow out; let my beloved come and eat of his ſpices*, Cantic. 4. 16. She would have the *Spices*, the *Graces* ſhe hath received, breathed on by a freſh gale of the Spirit, that they might yield a *ſweet ſavour*. And why ſo? That her Beloved may have ſomething for his *Entertainment*, that he may come and *ſup*, and eat of his pleaſant fruits. A poor Soul, that hath received Chriſt, hath not any Deſire ſo fervent, as that it may have Something for the Entertainment of him; that he who *filled* it when it was hungry, may not (as it were) be be ſent away *empty*. And the Lord Jeſus is exceedingly taken with thoſe Refreſhments: *The King is held in his galleries*, Cantic. 4. 5. He is detained, yea, bound with Delight; He knows not how to paſs away. Therefore *He reſts in his love*, Zeph. 3. 17. He is exceedingly ſatiated in the Delight he takes in his Saints. Neither is this all, that when Chriſt comes, he will *ſup* with us, (tho' this be a great deal; For what are we, that we ſhould Entertain our Lord?) but alſo,

2. *The Saints ſup with him.* He provides choice Refreſhments for them alſo. When Chriſt comes *in* unto us, he will entertain a Soul bounteouſly. He provides *Love* for us. When the Spirit of Chriſt is beſtowed on us, *he ſheds abroad the love of God in our hearts,* Rom. 5. 5. *He ſheds it abroad,* pours it out abundantly. Friends! Love is a choice Dainty: He that knows it not, is a Stranger to all ſpiritual Banquets: It is a choice Diſh *in the feaſt of fat things* that Chriſt prepareth: He provides *righteouſneſs and peace, and joy in the Holy Ghoſt* for us. That his *Kingdom,* Rom. 14. 17. and, This *Kingdom of his, is within us.* Of ſuch precious Things as theſe doth Chriſt provide a Supper for them with whom he *dwells.* If Chriſt be in you, more or leſs you ſhall not want this Entertainment. We are, indeed, ſometimes like mad Gueſts, that when Meat is ſet on the Table, caſt it all down, without taſting a Morſel. When Chriſt hath prepared ſweet and precious Dainties for us, we caſt them on the Ground: We throw away our Peace, our Joy, by Folly and Unbelief; But this makes not the Truth of God of none effect.

2. Doth Chriſt dwell in us by his Spirit? Should we not be careful, leſt *we grieve that Spirit of his?* The Spirit of Chriſt is very tender. Did the Saints continually conſider this, that Chriſt dwells in them, that he is grieved and troubled at all their Unbelief, unruly Paſſions, worldly Deſires, fooliſh Imaginations; ſurely they could not but be much more watchful over themſelves, than generally they are. He is refreſhed, when we walk with him, and hold *fellowſhip* with him. To turn aſide from him, to hold *fellowſhip* with World or Fleſh, this grieves him, and burdens him. *Oh, grieve not the*

the Spirit of God, whereby you are ſealed to the day of redemption. And let me tell you, if you do, tho' he will not *utterly* depart from you, nor take his Kindneſs away for *evermore*, yet he will do that which ſhall make your Heart ake, your Joynts tremble, and break all your Bones in pieces: For,

1. He will depart from you, as to all ſenſe of his Preſence, that you ſhall have neither Joy, nor Comfort, nor Peace. He will *hide his face*, and make you believe (as we ſay) that he is gone utterly from you. And this he will do, not for a Day or a Night, or ſo, but for a great while together: *You ſhall go to ſeek him, and you ſhall not find him*; yea, beg, and cry, and have no Anſwer: Now all the World for one Smile from Chriſt, for one impreſſion of his Preſence upon my Heart, and all in vain. When the Spirit of Chriſt was thus departed from *David*, upon his miſcarriage, as to the Senſe and Joy of it, how doth he cry out, *Make me to hear the voice of joy and gladneſs, that the bones which thou haſt broken may rejoyce*, Pſal. 51. 8. If thou valueſt the Preſence of Chriſt at no greater rate, but to jeopard it upon every Occaſion, thou may'ſt haply go without the Comfort of it all thy days: Examine your ſelves, is it not ſo with ſome of you? Have you not loſt the ſenſe of the Preſence of Chriſt, by your Folly, and uneven walking? Perhaps you value it not much, but go on, as *Sampſon* with his Hair cut, and think to do as at other times: but if the *Philiſtines* ſet upon thee, it will be Sorrow and Trouble: In every *Aſſault* thou wilt find thy ſelf a loſt Man; ſooner or later, it will be bitterneſs to thee.

2. *He will depart, as to the efficacy of his working in thee*, and leave thee ſo weak, that thou ſhalt

not be able to walk with God. His Spirit is a Spirit of *Grace and Supplications*: He will ſo withdraw it, that thou ſhalt find thy Heart in a poor condition, as to thoſe things. To be cold in Prayer, dead in Hearing, eſtranged from Meditation, ſlight in all Duties, this ſhall be thy portion: A frame that a tender Soul would tremble to think of. Ah! how many poor Creatures are come to this ſtate in theſe days, by their neglect and contempt of Chriſt dwelling in them! They have *loſt their firſt Love*, their firſt Life, their Graces are ready to die, and their whole Souls aſleep, in a heartleſs, lifeleſs, zealleſs frame: They ſhall be ſaved, *but yet as through fire.*

3. *He will depart, as to Aſſurance of what is to come*, as well as to a ſenſe of what is preſent. It is the *Indwelling Spirit* of Chriſt that gives *Aſſurance*: Hereby are we *ſealed to the day of redemption.* He beareth *witneſs* with our Spirits, *that we are the children of God.* Upon our grieving him, he will withdraw as to this alſo. We ſhall be bewilder'd, and in the dark, not knowing what will become of our Souls to Eternity: For if Chriſt, by his Spirit, do not ſpeak Peace, who ſhall?

2. *Doth he dwell in us by his Grace?*

1. *Let us firſt know what all Graces are*, that in a want, or weakneſs of them, we may know whither to go for a Supply. *Of his fulneſs we receive, and grace for grace.* All Supplies of Graces are from Chriſt. *Lord, encreaſe our Faith*, ſay the Apoſtles: Not only Faith *originally* is from him, but all *Increaſes* of it alſo. *I believe, help thou my unbelief*, ſays the Poor Man. We wreſtle and ſtruggle with a little Grace, a little Faith, a little Love, a little Joy,

Joy, and are contented if we can keep our Heads above Water, that we be not quite ſunk and loſt. How ſweet would it be with us, if upon a ſerious Conſideration from whence all theſe Graces flow, that we would apply our ſelves to draw out farther degrees and heightnings of them, whereby he might dwell more plentifully in us, and we might always converſe with him in his gracious Train of Attendants. How this may be done in particular, is not my buſineſs now to ſhew.

2. *Learn to tender the Graces of Chriſt*, as thoſe which hold out his Preſence to us. Let us tender them in our Hearts, and prize them in whomſoever they are: They are Pledges of the *Indwelling* of Chriſt. Certainly, if Men *valued* Chriſt, they would more *value* his Graces. Many pretend to love him, to honour him, yea, with *Peter*, to be ready to die with him, or for him: but what evil Surmiſes have they of the Graces of Chriſt appearing in others? How do they call them, Hypocriſy, Humour, Folly, Pride, Singularity, with other terms of a later Invention. I cannot ſo eaſily believe that any one can love the Lord Jeſus, and hate the *Appearances* of him in others. Where is any thing of Chriſt, there is alſo Chriſt.

5. *Jeſus Chriſt is the great Avenger of this Houſe*, and of all the Injuries or Wrongs that are done unto it. *All* (ſaith he) *that devour Iſrael ſhall offend*, Jer. 2. 3. He will not hold him guiltleſs that riſes up againſt it: See *Iſa.* 59. 15, 16, 17, 18. he takes upon him the *avenging* of his Houſe, as his own proper Work: *Shall he not avenge his Elect? He will do it ſpeedily:* See alſo *Iſa.* 63. 2, 3, 4, 5, 6. How dreadful is He in the execution of his

his avenging Judgments againſt the Enemies thereof! So alſo is he deſcribed, *Rev.* 19. 13, 14, 15. He hath promiſed to make the *Stones* of this *Houſe heavy Stones*, they ſhall burden all that touch them, *Zech.* 12. 3. He comes forth of the *Myrtle-trees in the bottom*, (his lowly People in a low Condition) with the *red horſe following him*, Zech 1. 8. upon this account he fearfully broke the old *Roman Pagan Empire*, Rev. 6. 13, 14, 15, 16, 17. and will as fearfully deſtroy the *Antichriſtian Roman Power*, with all its Adherents, *Rev.* 17. 18, 19. Sooner or later he will call to Account every Inſtrument of Perſecution in the World. Hence he is ſaid to be a *Lyon*, in the behalf of this *Houſe*, that *treads down* all before him, Mic. 5. 8. *Jacob* ſays of him in *Judah*, *He is a Lyon, as an old Lyon, who ſhall rouſe him up?* Gen. 49 9. Suppoſe any do rouſe him up, how then? *He will not lie down, until he eat of the prey, and drink the blood of the ſlain*, Numb 23. 24. Many poor Creatures have, by their Oppoſition to his *Houſe*, rouſed up this *Lyon*: And what hath been the Iſſue? What Attempts have been, to cauſe him to lie down again? All in vain: If he be once rouſed up, he will not couch down, until he eat and drink the Blood of the Slain. But ſuppoſe great Oppoſition be made unto him, will he not give over? Not at all: *As a lyon that cometh upon his prey, if a multitude of ſhepherds be called forth againſt him, he will not be afraid at their voice, nor abaſe himſelf at their noiſe*, Iſai. 31. 4. In brief, ſooner or later, temporally or eternally, he will avenge all the Injuries, and deſtroy all the Enemies of his *holy dwelling*, 2 Theſſ. 1. 6, 7, 8, 9, 10.

And theſe are ſome of the *Relations* wherein the Lord *Chriſt* ſtands unto this *Houſe* of God, being made

made thereby unto it *Beauty* and *Glory*, *Comlineſs* and *Excellency*. The carrying on of this *Building*, by the union of all the Stones thereof to the Foundation, and their cementing one to another, by Faith, Love, and Order, I ſhall not now treat of, nor of the following Points of the Text. The *General Uſes* of what hath been ſaid, are Three, the Heads whereof I ſhall name.

1. See the eminent Privilege of them which are indeed *Stones* of this *Houſe*, which is living ſtrong, and glorious, which is ſo nearly Related to the Lord Chriſt: There is more of *Duty*, *Dignity*, and *Safety* in this thing, than can eaſily be expreſſed. To do *ſervice* unto Chriſt, as *his*, to have the *Honour* of being *his*, and to be *ſafe-guarded* as *his*, are great Privileges: Let them who have any ſenſe of theſe things, further draw out theſe Particulars, from what hath been ſpoken.

2. Learn hence, the vanity of reſting upon *outward Church-Privileges*; if we are not, withal, intereſted in this *ſpiritual* eſtate where Men are *living ſtones* indeed. They lie in *beauty* and *order* in the Aſſemblies: where they are otherwiſe, where Aſſemblies are made up of *dead rubbiſh*, and yet cry, *The Houſe of the Lord*, *The Houſe of the Lord*; the Lord Jeſus abhors thoſe Aſſemblies; He ſtands not in theſe *Relations* unto them.

3. See hence, the Ruine of Perſecution, which hath appeared in the World in *various forms*: It hath put on all manner of Colours and Pretences, and prevailed with all ſorts of Perſons, at one time or other, to cloſe with it. What hath been the Iſſue? What is like to be? The *Houſe* indeed hath been *battered* ſometimes; but they who have come againſt it, have been *broken* all to pieces. Shall the

reſidue

reſidue of Men, who, under new Pretences, or old ones new painted, drive on the ſame Deſign, ſhall they proſper? Thou, O Lord Jeſus, in thine Anger, wilt cut them off. The Lord open the Eyes of the Sons of Men, that they may not hope any more to ſeparate between Chriſt and his Saints, between whom there are ſo many everlaſting Relations.

Μονῷ σοφῷ Θεῷ, διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας. ΑΜΗΝ.

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